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A FULL REPORT  
OF THE  
PROCEEDINGS  
OF THE  
MINISTERIAL CONFERENCE  
ON THE  
SUPPRESSION OF THE  
LIQUOR TRAFFIC,

HELD AT MANCHESTER, IN THE TOWN HALL,

ON JUNE 9TH, 10TH, AND 11TH, 1857.

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THIS REPORT INCLUDES THE SPEECHES OF  
THE HON. NEAL DOW, SAM'L. POPE, ESQ., DR. F. R. LEES,  
AND OTHERS,  
AS WELL AS ALL THE ADDRESSES AND DOCUMENTS ADOPTED BY  
THE CONFERENCE.

EDITED BY THE PUBLICATION COMMITTEE OF THE CONFERENCE.

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"In the multitude of counsellors there is safety."

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L O N D O N :

W. SMITH AND SON; W. TWEEDIE, STRAND;  
MANCHESTER: UNITED KINGDOM ALLIANCE,  
41, JOHN DALTON STREET.

1857.

MANCHESTER

A. IRELAND AND CO., PRINTERS BY STEAM POWER, "EXAMINER AND TIMES"

## INTRODUCTION.

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At the Annual Meeting of the United Kingdom Alliance, held in Manchester, in October, 1856, a resolution was passed recommending the Executive Committee to promote a Conference of Ministers of the Gospel, of all denominations, on the important subject of the Legislative Suppression of the Liquor Traffic, in Manchester, during the year 1857. Shortly afterwards, a Ministerial Committee was formed for that purpose, composed of members of the Association resident in Manchester. During seven months the Committee met weekly. They prepared and issued an invitation to ministers, a copy of which is appended to this preliminary statement. It was a work of no small difficulty to select parties likely to favour such a Conference, and to correspond with them. Upwards of *ten thousand letters and circulars* had to be sent out. As secretary, the Rev. Henry Tarrant undertook this vast correspondence, aided, with reference to Scotland, by the Rev. Andrew Inglis, and with reference to a large branch of the Christian church in Ireland, by another member of Committee. The time and place being fixed, arrangements had to be made for the business of the Conference. In this the Committee were materially assisted by the sagacious counsel, the practical skill, the generous kindness, and hearty encouragement of Samuel Pope, Esq., Honorary Secretary of the United Kingdom Alliance, to whom their thanks, in this public and permanent shape, are justly due.

Upwards of *one thousand* ministers replied favourably to the object proposed. Many of them promised to attend. Their names, with an asterisk prefixed to those who were present at the Conference, are reprinted here. (See Appendix A.)

To be supported by a band of sympathising friends, *a thousand strong*, all of them occupying influential positions in society, greatly encouraged the Provisional Committee, and raised their hopes both for the success of the Conference and for ultimately securing the total prohibition of the liquor traffic.

The Conference assembled on the 9th of June, in the Town Hall, Manchester, and was attended by nearly four hundred ministers. Composed as it was of ministers belonging to so many as *seventeen* religious denominations, met to confer on a subject comparatively new to most of them, it was scarcely to be expected that discussion would be calm, or much unanimity prevail. The result, however, disappointed all fears. Marked brotherhood, decided Christian spirit, and great unanimity of sentiment characterised the assembly. Every sitting was well attended, and all who addressed the Conference were listened to with respect. The Committee arranged the order of proceedings in a most satisfactory manner ; and the Sub-Committees, on resolutions, statistics, and accommodation, earned the gratitude of the brethren. One important feature of the Conference was the presence of the Hon. Neal Dow, LL.D., the originator of the Prohibitory Law in Maine, United States. Few will forget the thrilling illustrations and the earnest appeals of his speech. Another important feature was the large meeting in the Free Trade Hall, on the evening of Thursday. The platform was crowded with ministers, and the hall with several thousands of the citizens, chiefly working classes, of Manchester. It was a sight to be remembered by both. It was the earnest of success. If the ministers of Christ and the common people in these kingdoms be leagued together, by the blessing of God, religion and morality will flourish, and the State will grant a law of protection to interests so sacred.

In conclusion, this report of the Conference is sent forth with the earnest prayer to Almighty God that He may bless it to further the cause which has for its object to destroy drunkenness, and benefit man, and thus advance the glory of His name.

# PROPOSAL

FOR A

CONFERENCE OF MINISTERS OF THE GOSPEL, OF ALL DENOMINATIONS

IN THE UNITED KINGDOM,

RELATIVE TO THE SUPPRESSION OF THE TRAFFIC IN  
STRONG DRINK.

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FATHERS AND BRETHREN,

Permit us to draw your attention to the movement which seeks the total suppression of the traffic in intoxicating drinks, and to solicit your Christian sympathy and support on its behalf. As Christian ministers, of various denominations, we have voluntarily associated ourselves, for the purpose of aiding this enterprise, believing it to be connected with the noblest and truest interests of our fellow-creatures; to be perfectly accordant with the spirit of Christ's Gospel, and, indeed, a necessary development of Christian philanthropy, when applied to the relations and circumstances of men, as members of civil society.

We appeal to you, with the highest confidence in the truth and goodness of this cause, which we regard as the cause of God and of humanity, and in perfect harmony with "His grace which bringeth salvation, and teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." We subscribe to the declaration of a venerable and eminent minister in our own country, the late Rev. William Jay, of Bath, who, in his interesting autobiography, says:—"After all my reading and reflection, and observation and experience, I have reached a very firm and powerful conviction, that next to the [giving of the] glorious Gospel of God, God could not bless the human race so much as by the abolition of all intoxicating spirits." We, of course, admit the reservation of what may be useful or necessary for artistic or medicinal purposes—a reservation conceded by the most earnest advocates of a prohibitory law. It is the SALE of alcoholic or intoxicating liquor, as a common beverage, that we desire to see totally prohibited and suppressed.

It is now universally admitted that among all the vices and evils which disgrace and injure our country, there is none more common—more mischievous than drunkenness. That it is the most prolific of all our sources of crime has been often confessed by our judges and magistrates, and by others, who from their character and position, are peculiarly able to form a sound opinion on the subject. "Every person," says M. D. Hill, Esq., Recorder of Birmingham, in his admirable pamphlet just published, "whose avocations in life have brought him frequently into a criminal court, must admit the truth of what is stated by our judges, day by day, and year by year, that by far the greater number of all the offences committed, have their origin in the love of drinking; generally in the intemperance of the offender, but not seldom in that of the injured party, who thereby offers a temptation to attack." A very large proportion of our

PAUPERISM is traceable to the same cause, and our WORKHOUSES as well as our GAOLS, are to a great extent, the melancholy monuments of its wide-spread and baleful operation. It is this, too which helps to fill our LUNATIC ASYLUMS. Who does not know that alcoholic poison "works like madness on the brain," and who shall tell in how many instances its effects have been felt and seen in the transmission of hereditary disease through generations of the innocent, though suffering offspring of some drunken progenitor?

It is surely unnecessary to do more than to remind you that the greatest of all hindrances to the efficient working and success of our RELIGIOUS INSTITUTIONS and AGENCIES, is produced, at present, by this most common and pernicious of our national vices. What greater impediment can be found to the efforts of the Christian minister, the city missionary, the Sunday school teacher, and the tract distributor? And what more largely fosters the spirit of indifference, irreverence, scepticism, and infidelity, now so prevalent; or what more tends to desecrate, in the worst manner, the Sabbath Day, than our drinking customs, and open public-houses?

Hence, the inquiry is naturally suggested, if drunkenness be the cause of these evils, what is the cause of drunkenness? To what must we chiefly attribute its still fearful prevalence, in spite of all the efforts of Christian and philanthropic men to suppress it? We unhesitatingly reply, that the chief cause is the *traffic* in intoxicating drinks.

It is on the well ascertained connection between the liquor traffic and the evils first glanced at, that twelve out of the United States of America have based certain prohibitory statutes, of less or greater stringency. The effect of those statutes, when fairly tried, has been such as to exceed the most sanguine expectations of the friends of temperance and social progress.

In the State of Maine, which distinguished itself by first devising and adopting a prohibitory law, the beneficial operation of restriction was forthwith seen in a DIMINUTION OF CRIME, equal to 50 per cent., and of PAUPERISM equal to 75 per cent.; and the adoption in other States, of a similar legislative enactment, has been followed by equally gratifying results. The testimony of credible witnesses, men of acknowledged character and moral worth, as to the excellent working of the law, is unanimously in its favour, as a powerful and successful preventive of social evils.

Out of a host of names, we may mention Bishop Burgess, the Hon. Neal Dow, the Rev. Professor Stowe, the late Rev. Professor Stuart, of Andover, the Rev. Dr. Edwards, the Rev. Dr. Patton, the Rev. G. B. Cbeever, D.D., of New York, the Hon. T. S. Williams, late chief justice of Connecticut, the Connecticut Association of Methodist Ministers, the Presbyterian Synod of New York, &c., &c. It is true, that owing to the condition of political parties, and the strategies and complication of political movements in some of the States, and to peculiarities in certain articles of their constitution as related to each other [*e. g.* in the State of Maine itself], the operation of the law has been hindered, and some of its more stringent provisions modified or repealed. But these are matters which are purely local and incidental, and we believe that the delay or even the apparent retrogression occasioned by them will prove but temporary and transient, the mere recession of the wave which at the next advance will sweep away all opposition. Considering the powerful "interests" opposed to this enterprise, the host of rum-sellers and brewers with all their dependants, satellites, and victims in municipal and political circles, the strong animal appetites of the drunkard and tippler, and, above all, the power of ancient custom and inveterate habit, we regard the experiment in the United States as eminently successful, and as supplying a sufficient refutation of those who condemn this, as they do all other difficult though benevolent enterprises, as Utopian and absurd.

It must be borne in mind, however, that in the promotion and accomplish-



ment of this great achievement in America, the MINISTERS OF RELIGION took an active and prominent part. It is painful to see that in this country our brethren in the ministry are far behind our transatlantic friends in their sympathy with the endeavours which are now being made to procure the suppression of the liquor traffic. Fathers and brethren! lend us a helping hand. Will you give to this subject your prompt and prayerful consideration? Do not, we beseech you, suffer yourselves to be influenced, as too many are, by the representations of those avowedly opposed to us. At all events you must honour our aims and purposes, and admit that we have no other motive than the real happiness and welfare of our fellow-countrymen. You have, in common with us, rejoiced in the termination of the late destructive and sanguinary war, and some of you have perhaps reconciled yourselves to its fearful sacrifice of blood and treasure by the persuasion that its effect has been to baffle tyranny, and stay the progress of advancing despotism. We remind you with all earnestness, that there is a foe far more terrible and despotic than any we have ever fought on the battle field. That foe of God and man, that despot, who in this land of boasted freedom reigns and triumphs over thousands, that greatest enemy to the progress of religion, civilisation, education, the intellectual, moral, and social elevation of the people, is the traffic in strong drink. Believing this, we are constrained, also, to confess, with shame and sorrow, that the Christian Ministers and the Churches of this land are, to a fearful extent, responsible for the continuance of that accursed traffic. It is the viper we nourish in our bosom. Would it—could it retain its vital warmth if it were not for the sanction or indifference of the Ministry and the Church?

Join with us, then, in demanding that the liquor traffic shall cease. Our purpose is single and definite. We pledge nobody to abstinence from intoxicating drink—it is the sale of it, the traffic in it, which we seek to remove. At the same time, we acknowledge that we look with a friendly eye on the temperance movement, and we believe we are occupying a department of action which will materially strengthen that movement. Nearly all who take a prominent part in our work, are also labouring in that. Come and help us. Our success will certainly involve all that purifies, ennobles, and elevates man; our failure would imply, on the other hand, the continuance of obstacles which resist his advancement in purity and happiness. By the love of God and our country, by all that is philanthropic in the Gospel, by the darkness, degradation, and misery of the myriad victims of strong drink, by the cries of perishing ones, who, in the midst of us, go down into the pit, unsaved, unblest, we invoke your co-operation.

To give a practical issue to the subject of this address, it is intended to hold a CONFERENCE OF MINISTERS, in Manchester, in the month of June, 1857, for the purpose of deliberating on the best plan by which, as Christian ministers, our influence can most effectually be brought to bear in checking and destroying intemperance, and aiding in the suppression of the traffic. As a Provisional Committee, appointed to make the preliminary arrangements for this Conference, we shall be happy to receive any suggestion you may furnish, as well as to secure your PRESENCE and CO-OPERATION.

WILLIAM M'KERROW, D.D., Minister of the United Presbyterian Church,  
Manchester, CHAIRMAN.

BERKELEY ADDISON, M.A., Rector of Collyhurst, Manchester.

ANTHONY GILBERT, Wesleyan Methodist Association  
Minister, Manchester.

EDWARD HENRY WEEKS, Congregational Minister, } HON. SECS.  
Harpurhey, Manchester.

RICHARD JONES, Independent Minister, Manchester. }

JAMES BARDSLEY, M.A., Rector of St. Philip's, Manchester.

SAMUEL CLARKSON, Congregational Minister, Salford.  
 ROBERT EVANS, Congregational Minister, Manchester.  
 HENRY TARRANT, Wesleyan Methodist Association Minister, Manchester.  
 WILLIAM WHITWORTH, M.A., Rector of St. Jude's, Manchester.  
 ROBERT STEEL, Minister of the Presbyterian Church, Salford.  
 OWEN JONES, Welch Calvinistic Methodist Minister, Manchester.  
 ANDREW INGLIS, Presbyterian Minister, Manchester.  
 JOHN BROWN, B.D., Independent Minister, Manchester.  
 THOMAS JOBLING, Primitive Methodist Minister, Manchester.  
 JOHN S. WORKMAN, Wesleyan Minister, Manchester.  
 THEOPHILUS PUGH, Wesleyan Minister, Rochdale.  
 WM. HANNA, Minister of the Reformed Presbyterian Church, Manchester.  
 JOHN KINGSTON, Curate of Collyhurst, Manchester.

At the request of the Provisional Committee, two sermons were preached to inaugurate the Conference, on the evening of Monday, the 8th of June. The Rev. G. T. Fox, M.A., of Durham, preached in St. Philip's Church, from these words—"Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and make him drunken."—Habakkuk ii. 15.—The Rev. William Arnot, B.A., of Glasgow, preached in Grosvenor Street Chapel, from these words—"But, ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference; and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh."—Jude 21—23.

## FIRST DAY—TUESDAY, JUNE 9TH, 1857.

### TOWN HALL, MANCHESTER.

THE time fixed for the opening of the Conference was eleven o'clock in the forenoon. Shortly after that hour, the members of the Provisional Committee took their seats upon the platform. The first business was to proceed with the election of officers and committees, by whom the proceedings were to be regulated. The Rev. H. Tarrant, Manchester, announced

The Rev. S. ANNEAR, Truro, who said: It is with great pleasure I rise to submit a resolution to this meeting. I propose that the Rev. Dr. M'Kerrow be requested to preside on this occasion. (Applause.)

The Rev. S. CLARKSON, Salford: I have very great pleasure in cordially seconding the resolution.

It was put to the meeting by the Rev. H. Tarrant, and carried with applause, amid which

The Rev. Dr. M'Kerrow took the chair. He said: I merely preside, my christian brethren, for a few minutes as your provisional chairman. The chairman for the day will, in due time, be elected. It is understood that our proceedings shall be commenced with prayer, imploring the blessing of Almighty God to accompany our deliberations, and to guide us to satisfactory and to beneficial conclusions.

A prayer was then offered by the Rev. Dr. M'Kerrow.

At the conclusion of the prayer,

The Rev. Dr. M'Kerrow said: It devolves upon me, as chairman of the Executive Committee, provisionally formed, to prepare for the holding of this Conference, to preside over you for a few minutes until certain necessary business arrangements are sanctioned by you. It is not my intention to interfere in any way with the province of the chairman whom you are about to elect; it would be most unreasonable were I to attempt to detain you at



this stage of our procedure with a long address. Still I may be permitted, in the name of the Provisional Committee, to welcome you to this Manchester Conference, and express the gratification which we feel—(applause)—in seeing so many Christian brethren brought together to testify their interest in that important question which they have been invited to consider—the suppression of the liquor traffic. (Applause.) They belonged to various religious denominations, but it was a common evil they had met to contend against, and it was a common blessing to the church and world that they sought to realise. (Cheers.) It was pleasant to witness so many on such an occasion; and, although differing to some extent on certain points of a minor character, with regard to doctrine or ecclesiastical polity, they were of one mind and heart with regard to the practical duty of endeavouring to arrest the progress of that intemperance, which had spread as a flood over our land; and of doing what they could to sweep away that which had been productive of so much evil individually and socially—so much mischief to men in all the relations in which they stood to their Maker, to society, and their fellow men. It was pleasing to behold assembled here men of mark and note, who had made their names familiar to us by their devotedness to this great question, whose faces might never have been seen by some of us; or who, having been seen or heard before, were just the more welcome on that account. (Loud Cheers.) It was pleasing also to have so many ministerial brethren here who had come, not from our great cities and towns merely, but even from rural and remote districts, from the nooks and corners of the country, that they might declare to us that the license system—the public-house system—the liquor traffic—was a great curse to the people amongst whom they dwelt, and that they might receive from us that refreshment and strength by mutual intercourse which might enable them to go home with fresh heart and hope, determined to exert themselves still more than they had done for the abolition of intemperance. As ministers of the religion which declared that the drunkard should not inherit the kingdom of God—which taught us that man should live soberly—a religion the very essence of which was peace on earth, and good will towards men; it might be well expected that they, above every other class of persons, should recognise the evils of intemperance, and labour to accomplish their removal,—should endeavour to use not merely some means, but the most suitable, the best and most efficient means, to remove out of their way whatever tempted to the commission of sin, or obstructed the diffusion of those divine principles by which men's hearts and natures were to be sanctified, and by which men's happiness was to be promoted, and by which men's souls were to be saved. Was there any greater hindrance to all in which they were interested than drunkenness? Was there anything which was more largely productive of ignorance, poverty, social degradation, crime, insanity, or human wretchedness? Was there anything which more stood in the way of the work with regard to their Sunday and day schools, their places of instruction or worship—anything more dishonouring to God or debasing to humanity?—anything which so basely extracted more from our benevolence, our almsgiving, and all our efforts towards Christian well-doing, the very means of increased sensual gratification? They all knew the nature of the evil which they were met to consider—its deplorable consequences were universally admitted. They preached the gospel of Jesus Christ and testified against drunkenness, and the generality of them, he supposed, wished to give the weight of example to their precept, and were practical abstainers from the use of intoxicating drinks (applause); but still they did not think they disparaged the gospel of Jesus Christ or any other kind of moral suasion, whilst proposing to bring the liquor traffic under the influence of legislative suppression. There were many things which were beyond the power of the gospel of Christ, and which it was never designed to accomplish. There were many things over which moral

suasion exercised no influence. Drunkenness, they all knew, was in many cases a physical disease, only to be cured by the forcible withdrawal of the means of intemperance—by the removal of the temptations before which poor humanity so frequently falls. Let it not be supposed by any one that they were bringing into operation any other agencies than such as were sanctioned by the principles of our holy religion. On the contrary, he believed they were just carrying out practical Christianity. They rejoiced in all that had been accomplished. They trusted that by the divine blessing an impetus would be given by this great Conference which should carry on with accelerated speed the cause in which they were so deeply interested. He had brought them then by these few inadequate remarks to the great point they were called upon to consider. Various brethren, no doubt, had different schemes of reform; but let it be remembered the principle of the Maine-law was the principle on which all the reasonings and arguments must be brought to bear. One friend might say it would be politic to attack the beer-house system, another might tell them it was exceedingly desirable to shut up the public-house on the Lord's Day. In all these movements we had an interest, but they were not the kind of things which we were met to consider. (Hear, hear.) Whatever opinions might be entertained with regard to those points, he trusted there would be entire unanimity in the assertion of the grand principle that it was their duty to labour to the utmost of their power to secure, by legislative enactment, the suppression of the liquor traffic. (Applause.)

The Rev. H. TARRANT proposed that the following brethren form the General Business Committee, with power to add to their number:—

Rev. Dr. M'Kerrow,	Manchester.	Rev. J. S. Workman,	Manchester.
„ J. Greener,	Egerton.	„ B. Addison, M.A.,	Manchester.
„ A. Inglis,	Manchester.	„ R. Jones,	Manchester.
„ S. Clarkson,	Manchester.	„ A. Gilbert,	Manchester.
„ J. Brown, B.D.,	Manchester.	„ A. Hewlett, M.A.	Astley.
„ J. Towers,	Birkenhead.	„ J. Kirk,	Edinburgh.
„ J. Consterdine,	Alderley.	„ L. Panting,	Chebsey.
„ W. Whitworth, M.A.,	Manchester.	„ D. Phillips,	Maesteg.
„ J. Priestley,	Congleton.	„ D. McRae, M.A.,	Glasgow.
„ J. Battersby,	Sheffield.	„ T. Hacking,	Sheffield.
The Rev. S. Clarkson, Secretary.			

Rev. E. H. WEEKS seconded the proposition; and the Business Committee, being appointed unanimously, retired to the committee room to settle the order of the subsequent proceedings.

The Rev. Dr. M'KERROW said, that whilst the committee were deliberating, the general secretary would read a few letters that had been received from various friends, in different parts of the country, expressing their great interest in this Conference.

The Rev. H. TARRANT said that time would not allow the reading of more than a very few. Some five or six hundred must be left unread. The letters he read were from the Rev. J. Clay, B.D., chaplain of Preston House of Correction; Rev. Samuel Martin, of Westminster; Rev. Dr O. Winslow, of Leamington; Rev. Dr. Robertson, of Edinburgh; Rev. R. W. Dale, M.A., of Birmingham (colleague of the Rev. J. A. James); Rev. W. Baggaley, of Stockport; Rev. W. H. Meadows; Rev. William J. Shrewsbury, of Stourport; Rev. Philip Dow, Knypersley Parsonage, near Congleton; Rev. I. N. Harkness, of Stewartstown, Ireland; Rev. James Cooper, of St. Jude's, Bradford; Rev. G. Chesson, of Camelford, Cornwall; Rev. B. Smith, of Howden; Rev. William Lea, of Newark; Rev. Ralph Shields, of Carlisle; Rev. J. B. Lotkwood, of Hebden Bridge; Rev. Francis Wills, of London; Rev. S.

Meldrum, of Brighthouse; and Rev. C. W. Chapman, of Haslingden.—Mr. Tarrant also read a letter from Mr. Thomas Lowther Dove, Cambridge, district agent of the United Kingdom Alliance for Norfolk, Cambridge, Suffolk, Essex, &c., who wrote to the Rev. W. H. Matthews, superintendent of the Primitive Methodist Cambridge Circuit, requesting him to bring the Alliance movement and this Ministerial Conference before the Primitive Methodist Conference, and ask them to appoint a deputation to attend this meeting. The reply was as follows:—

“CAMBRIDGE, June 3, 1857.

“To T. L. DOVE, Esq.;

“SIR,—I am instructed by the Primitive Methodist Conference, now in session in this town, to say in reply to your favour of this date, that the Conference of 1854, held in Manchester, passed the following resolution:—

“‘19.—That our members be desired to become acquainted with the nature and design of the United Kingdom Alliance, for the total and immediate suppression of the traffic in intoxicating liquors, as beverages; to consider prayerfully the benefits likely to accrue to society, should the object of the said Alliance be realized, and then to render it such support as conscience dictates.’ The present Conference sees no occasion to re-consider the foregoing deliverance. Further, the present Conference cannot conveniently send a deputation to the Maine-law Ministerial Conference, at Manchester, especially as it is probable this Conference will not have closed its sittings before the meeting of that. The Conference begs to reciprocate the kindly sentiments expressed in your letter, and hopes you will not feel that any disrespect was intended in its resolution of yesterday, to which you refer.

“I am, dear Sir,

“In behalf of the Conference,

“Very respectfully yours,

“WM. ANTLIFF.”

The Rev. S. CLARKSON, secretary, now brought up the report of the General Business Committee. They recommended that committees and sub-committees should be appointed—one called a Resolution Committee, for the purpose of receiving resolutions, in order to examine them before they were submitted to the Conference.

#### RESOLUTION COMMITTEE.

Rev. W. Arnot, Glasgow.	Rev. W. Reid, Edinburgh,
„ E. H. Weeks, Manchester.	„ A. Todd, Finvoy.
„ H. Gale, Treborough.	„ D. Morgan, Llanfyllin.
„ W. Reid, Stirling.	

Rev. D. Burns, London, Secretary.

The General Business Committee also recommended the appointment of the following gentlemen as a

#### STATISTICAL COMMITTEE.

Rev. T. Hutton, Northampton.	Rev. J. Bardsley, Manchester.
„ A. Clarke, Stockport.	„ J. Priestley, Congleton.
„ Canon Jenkins, Dowlais.	„ C. M. Birrel, Liverpool.
Rev. R. Steel, Salford, Secretary.	

This committee was to receive all statements of figures before they were submitted to the Conference, in order that their place in the proceedings might be duly assigned.



The appointment of the following committee was also recommended :—

ACCOMMODATION COMMITTEE.

Rev. R. Jones.

Rev. A. Inglis.

„ A. Gilbert.

„ R. Evans.

Rev. J. Hanson, Secretary.

He scarcely need explain that the object of this committee was to assist gentlemen who wished to have accommodation in town, and it was, therefore, thought better that it should consist of Manchester friends. The committee also recommended that the following ministers should be the

CHAIRMEN OF THE CONFERENCE.

Rev. G. T. FOX, M.A., Durham, first day,

Rev. W. ANDERSON, M.A., Loanhead, Scotland, second day,

Rev. W. URWICK, D.D., Dublin, third day.

(Applause.) The committee also recommended that, after hearing the address of the chairman of the Conference for that day, they should proceed to listen to statements furnished by ministers who had been in correspondence with the Provisional Committee, for that special purpose, in reference to the subject upon which they were convened; that movers and seconders of resolutions should not occupy more than fifteen minutes (hear, hear); and those speaking to resolutions not more than ten minutes, and that the Rev. H. Tarrant be general secretary of the Conference.

The Rev. Dr. BURNS said that he had great pleasure in moving that the plan now laid down by the General Committee should be adopted.

The Rev. A. INGLIS, Manchester, after recapitulating the points of the report, said that the Provisional Committee, having the general welfare of the Conference in view, for some weeks past, had thought it would be of advantage to make the sittings short, in order that they should have as many members, as possible always present; there was a long interval between one o'clock in the afternoon and three; and the sittings were not protracted into the evening. He had pleasure in seconding the adoption of the report.

A MINISTER said that it was of the utmost importance that the resolutions come to, should be such as to command the regard of the general public. He could understand quite well that there might be those present who could suggest something, if they had some knowledge of the general tone and character of the resolutions that might be prepared, and which he supposed would be prepared by the committee, and that it might be desirable, in some way or other, to let the Conference know, before the actual proposing of the resolutions, what the nature of them would be, so as to enable the whole of the conference to apply its mind to the matter, and to make such suggestions to the resolution's committee, as would be desirable. This he threw out as a suggestion for the committee; and he would like it considered.

The Rev. Dr. M'KERROW said that he imagined that the resolutions formed and proposed by this committee would be brought before the Conference, and they would then have the opportunity of ascertaining whether any improvement might be made in them; and if any one thought he could improve upon them in any way, of course it would be quite competent for him to draw them up and submit them to the committee; and the resolution, if approved, would come before the Conference in due order.

The Rev. A. INGLIS said that some resolutions would be laid upon the table of the house before they were discussed.

The Rev. Dr. M'KERROW: Before any other brother attempts to speak, I would suggest that every one who rises should give his name and the place from which he comes; we are wishful to know them.

The Rev. R. REID, M.A., Banchoory Ternan, Scotland, thought it would be of the utmost importance for every resolution, even if passed by the Resolution Committee, to be laid upon the table at the meeting of the Conference before that at which it was to be taken up and considered, and disposed of; because that would give them an interval for considering the resolution more fully. He knew, in several assemblies of this nature, that practice was followed with great advantage. It would rather be, he thought, taking them a little aback, if a resolution were read to many of them for the first time, and they were called upon then to say "Yes" or "No" to it.

The resolution that the report of the General Business Committee be approved and confirmed, was then put and carried; and Dr. McKerrow vacated the chair, which was taken by the chairman for the day, the Rev. G. T. Fox, M.A.

A prayer was then offered by the Rev. J. Bardsley, Manchester.

The Rev. CHAIRMAN then said: Brethren in the ministry and Christian friends, we are met together this day upon an occasion of no ordinary interest or importance; to consider a subject of such deep and vital interest that it would be difficult to find another to compare with it in importance. (Hear, hear.) And I conceive that the bringing together of so large an amount of mind and intellect, drawn from various parts of the kingdom, cannot be done without producing a deep and striking impression upon the public mind; and it is in order to produce that impression, as powerfully and effectively as possible, that we have come together on this occasion. We have been invited by a number of persons, friends of a great movement, to come together as a Conference of Ministers of the Gospel, to consider a great and important subject. I conceive, therefore, that we differ materially from an ordinary meeting, and consider it extremely desirable at the outset to define our objects and to keep them distinctly in view. I shall venture to make one or two remarks of a practical kind upon that subject. The invitation which we received was to draw our attention to the movement which seeks the total suppression of the traffic in intoxicating drinks. Now, one line of distinction which I desire to draw is this: I conceive that we have come together to confer, not upon the drunkard, but upon the drunkard-maker (hear hear); it is in reference to the traffic in intoxicating drinks that we are to hold Conference. Another remark I would make is, though we have been invited by a number of gentlemen in connection with the United Kingdom Alliance, yet I don't conceive we have come here simply as representatives of that society. (Hear, hear.) I think we have come for a still more important object, and one more calculated, when our proceedings shall have gone forth to the public, to impress the public mind than if we had come together in that capacity. I conceive that we have come together as independent minds, to take into consideration this great evil—the traffic in liquor—and that, therefore, it is open for us to discuss, consider, and consult, one with another, as to the best and most effective means of accomplishing that object. In so doing, I trust we shall bear in mind the practical business-like nature of our organisation; that we are not here to make harangues—(hear, hear)—or address the public—(hear, hear)—but that we come together as practical business men, to confer upon this matter, and to take it into serious practical consideration; that, therefore, everything should be abstained from which is not of a practical character, that addresses should be short and to the point, that persons should carefully abstain from indulging in their own crutches—(hear, hear, and laughter)—that no one should get up on the spur of the moment to suggest this and suggest that. I think we have already, in the very brief experience we have had, observed some of the disadvantage of making light and trifling suggestions which, if indulged in *ad infinitum*, would practically impede the progress of business. But, as I desire to set an example of the restraints and recommendations I have made, it is not my intention on this occasion to detain you with a long address.



In fact, I don't consider it part of the duty of a chairman at any time to do so, but most especially on business occasions like the present. We have little more than half an hour to complete our first Conference, and therefore I shall not occupy your time longer on the present occasion, than by briefly expressing my deep feelings of anxiety on the vital importance of our assembling together, and to lift up my heart in earnest prayer that the blessing of God may be amongst us on this occasion, that we may be guarded, directed, and sanctified in all we may say and do by his most rich and abundant blessing, and that we may have the satisfaction of finding that our coming together has been the means of producing a deep impression upon the community; for, after all, I look upon this as the great object we have in view. (Hear, hear.) We have amongst us a monster evil, prevailing on every side; everybody laments it, and nobody seems to be doing anything of a practical kind to cure the evil. The great bulk of politicians and men of the world turn a deaf ear to every proposal to limit—to suppress the traffic. What we want is to produce an increasing impression upon the public mind, to awaken and arouse that mind to a conviction that it is not the addressing of ourselves by moral suasion to the drunkard which is to cope with the national evil, but we are addressing ourselves to the legislature—(hear, hear)—in order to deal with the drunkard-maker, who can only be dealt with by legislative enactment. With these introductory remarks, therefore, I shall now proceed to the business arrangement of this morning's meeting.

#### VOTE OF THANKS FOR INAUGURAL SERMONS.

The Rev. A. INGLIS: I have pleasure in proposing "That the cordial and sincere thanks of this assembly be presented to the Rev. G. T. Fox, M.A., and to the Rev. Wm. Arnot, B.A., for the admirable discourses preached last evening, and that they be respectfully and earnestly requested to allow the same to be printed under the auspices of this Conference." (Applause.) It will not require many words of mine, I see clearly, to recommend this to the brethren.

The Rev. A. GILBERT had much pleasure in seconding the resolution.

The Rev. Dr. McKERROW said that he had pleasure in submitting it to the meeting. He would not occupy time with any eulogium on either of the discourses; he had the pleasure of hearing one, and seeing an outline of the other in one of the morning papers; but they would form their opinion by the published discourses. He had no doubt that the resolution would meet with their cordial approbation, and that they would request that these discourses should be published.

The motion was carried with loud applause.

The CHAIRMAN: We shall now proceed to some practical details in connection with the object before us. I shall first call upon the Rev. T. Hutton, of Northampton, to make a statement to this Conference.

The Rev. W. ARNOT said that perhaps his silence would not necessarily be held to be consent.

The Rev. Dr. McKERROW: It is merely understood we have requested these gentlemen to publish them; it remains with them to consider whether they accede to it; we humbly hope and trust they will. We do not ask from them any reply; it is a subject for their private deliberation, and we shall have their report in due time.

The Rev. T. HURRON, chaplain of the county gaol, at Northampton, said that he was requested by the local secretary to make some statement respecting certain points referred to in a circular. He thought he was not called upon to deliver anything in the shape of a formal address; and, therefore, it would be the best way to read a written statement, occupying a very few minutes of their attention. He then read as follows:—

## THE INFLUENCE OF THE LIQUOR TRAFFIC.

*1st: On the Church.*—I believe it is admitted on all hands that the Christian church has failed to influence the great masses of the people to any important degree. If we examine our congregations, whether in church or chapel, we find the merest sprinkling of the labouring classes. In the town of Northampton, with a population of 30,000, it is calculated that there are at least 6,000 adults living in a state of practical heathenism. And this is not to be wondered at when we consider that we have 28 places of worship open for a few hours in the week, with 28 ministers of religion of various denominations; while, to counteract their influence, we have no less than 70 public-houses and 140 beer-shops open early and late on every day of the week; 1,000 persons living mainly or entirely by their efforts to sell drink, and who have a direct pecuniary interest in the sale of that which is extensively ruinous to our labouring men, and which produces more crime and social misery than all other causes put together. Every 28 families in Northampton support an ale-house or beer-shop, whereas it takes 58 families to support a grocer, 90 to support a butcher, and 109 to support a haker. Temptations to intemperance are forced upon the people at every turn, and it cannot, I think, be doubted that there is a most intimate connection between habits thus engendered and their non-attendance at public worship; and I have a strong conviction that the working-classes will continue, as they now do, inaccessible to Christian influences, until their domiciliary and physical condition can be improved, and as I conceive the liquor traffic to be the greatest obstacle to this improvement, I do not see how so desirable an object can be accomplished unless some effectual means can be devised for its removal.

*2nd: On Day and Sunday Schools.*—With regard to the day school, the traffic tends very powerfully to neutralise its benefits. Children are sent to the infants' schools to be out of the way, and as soon as they can earn a few pence per week, they are taken away from the school and put to shoe-work, just when their minds are opening for the reception of instruction; and this is not because the parents cannot afford to pay for them any longer, but chiefly because so much of their earnings are spent in drink that they require their children's earnings to eke out a subsistence for the family, and the low sensual grovelling habits which this improvidence creates makes them blind and indifferent to the value of education. Similar influences operate against the advantages of Sunday schools. I fear parents not unfrequently send their children to Sunday school and to church as a kind of compromise with conscience for their own irreligion and neglect; and as example has more weight than precept, when the children grow up, they forget the lessons of the school and follow the ungodly example of the parents. It may add somewhat to the force of these remarks when I state that *more than half the prisoners now in Northampton county gaol have been five years and upwards at Sunday schools.*

*3rd: On Families.*—The influence of the liquor traffic on families may be traced out in this way. In my locality the children of the working classes are extensively employed at shoe-work, which is the staple trade of the town of Northampton; for this purpose, as I have already stated, they are taken from school very early, as early as eight and nine years of age; they soon earn enough to make them independent of all parental control, even were that of a healthful character; we see vast numbers of them, both boys and girls, in the streets at unseemly hours in the evenings, and attending public-house concerts, and their language is often obscene and demoralising in the highest degree. When the daughters grow up to be wives and mothers, if they don't do worse, they are ignorant of every domestic duty; they don't know how to cook a potatoe, darn a stocking, or mend a shirt; their dwelling, which does not deserve the name of a home, is a scene of discomfort and untidiness; the husband gets dissatisfied with

everything about him, and he goes and spends his evenings in the ale-house; the children are brought up in rags and wretchedness, and if they do not become candidates for the gaol and the reformatory school, yet we cannot expect them to be good citizens; the probability is, that they will run the same round of vice and immorality as the parent, only perhaps in some more aggravated form. There may be some honourable exceptions to this description, but I fear it will admit of but too general an application.

4th: *On our Social Condition and Public Morals.*—The traffic hangs like an incubus upon the social welfare of the people. It supplies the gaol with prisoners, the workhouse with paupers, and the asylum with lunatics. Our gaols and workhouses are conducted on total abstinence principles; our paupers and prisoners are made and kept sober by *act of parliament*, and the good effects of the system on their improved health and condition cannot be mistaken. Prisoners have frequently said to me, "I wish drink was 5s. or 10s. a glass, so that I could not afford to buy it." I am quite sure that very many of them leave the gaol with an honest and sincere desire to guard against the vice of intemperance, but after a while their good resolutions are borne down by the force of temptations which beset them at every turn. The liquor traffic, as it now exists, involves us in the inconsistent and unwise policy of setting traps to catch prisoners and then punishing them for being caught; and we see on every hand how ineffectual the law is in punishing the victims of its own temptations. In my experience as the chaplain of a gaol, I have examined 3,829 prisoners, and of these, 1,313 have attributed their ruin to acts and habits of drunkenness; and how many more have been ruined indirectly in the same way, it is difficult to say. There cannot be a doubt that a vast amount of pauperism also originates in a similar manner. I once heard the poor law inspector of my district remark, "that he did not believe that he had met with 10 men in the workhouse, during more than 20 years of his official experience, who had been sober and industrious in their antecedent conduct." And as regards prostitution, we need only look at the character of those women who frequent the gin-shops, beer-shops, and low public-houses of our towns, to prove the close connection there is between the liquor traffic and this vice. Drink stimulates and inflames the passions, and renders persons ten-fold more liable to fall into this sin; and at the same time it helps to drown the sorrow and misery consequent upon a life of infamy and suffering.

5th: *The social condition of the people in my locality* is, upon the whole, improving, but the improvement is so slow that it is hardly perceptible as yet among the great body of the working classes. Our Mechanics' Institutes and Religious and Useful Knowledge Societies have scarcely any direct influence upon the shoemakers: it is the class above them that attends those institutions. The pipe and the glass have more influence among the former than moral and intellectual pursuits; like too many of the working men, they are low and sensual in their habits, thoughtless and improvident about the future, and a very large proportion of their earnings is spent in drink.

6th: *Public Opinion on the Traffic.*—With regard to my district, I should say that the dissatisfaction with the present state of the liquor traffic is universal among thinking men. It has been the rule for years past to charge the chief burden of the mischief connected with it upon the beer-shops. My experience leads me to the conclusion that the gin-shops and low public-houses in our towns do more injury to public morals than the beer-shops, bad as many of them are. An inquiry has recently been made into the state of some of the most disorderly houses in Northampton, and we have found that out of 27 of these, 16 are public-houses, and 11 beer-shops. A similar inquiry has also been instituted at Bedford, and out of 17 of the worst conducted houses in the town, 10 were public-houses and 7 beer-shops. A petition in favour of Hardy's Beer Bill has been signed by a considerable number of



persous, but many object to that measure as an improper interference with the trade. Every disinterested person who has paid any attention to the subject, seems to admit that the power to grant licences ought not to remain any longer in the hands of two independent and antagonistic authorities. I have heard some few persons express an opinion in favour of free trade in intoxicating drinks. I mean by free trade, the open licensing system recommended by the parliamentary committee. The whole subject of the liquor traffic is beginning to engage the earnest attention of the public, and especially of the clergy. This, in my judgment, is in a great degree to be attributed to the influence of the Maine-liquor law movement. The Bishop of Peterborough (whose son, the vicar of Peterborough, is a warm advocate of this cause) has given permission for the following question to be brought forward at his approaching visitation:—"What are the best means of checking the destructive effects of the liquor-traffic, as at present conducted?" The temperance movement in the county of Northampton is decidedly progressing, and, as far as my knowledge goes, I believe the total abstainers are strongly in favour of a Maine-law. There is, also, a considerable number of individuals who are favourable to a Maine-law, but who are not total abstainers. Among other persons of influence in this movement, we have acting with us in the town of Northampton a medical gentleman of extensive practice, the chaplain of the union workhouse (the Rev. J. T. Browne), who is with us on the present occasion, and the late chaplain of our county asylum, who, I have no doubt, would also have been with us to-day, but he has recently been appointed to a chaplaincy in India; and I may be permitted to add myself to the list, as the chaplain of the county gaol, who have been forced into my present position towards this question by the miserable fruits of the liquor traffic which are daily presented to my notice in the discharge of my duties.

The Rev. H. GALE, B. C. L., of Treborough, said that he was one of those who had paid a good deal of attention to statistics, and they all seemed to culminate in the point to which their friend from Northampton had arrived; and, therefore, it would not be necessary for him (Mr. Gale) to read the same kind of paper. He had prepared a short one, which he trusted he should be allowed to read.

In his valuable paper, which time did not allow him fully to read, Mr. Gale traced the rise of the present licensing system, the strong opposition offered by the bishops, in the House of Lords, to the repeal of the duty of £50 paid annually for a license, and the sad consequences which had resulted. He argued that intoxicating drinks were not needful as diet, that they were the source of nine-tenths of the poverty, three-fourths of the crime, one-half of the disease, and a large proportion of madness and suicide prevalent in the country; and that, therefore, the traffic ought to be put down. He concluded by urging an earnest appeal to the Queen, the churches, and all orders and conditions of our fellow-countrymen for aid—"a combination of forces which would secure the destruction of the traffic." (See Appendix B.)

The Rev. G. BLYTH, Glasgow, said that, as he had but little time to address the meeting, he would confine himself to one or two remarks bearing upon sentiments expressed in the paper just read, as to that drunken place, Glasgow—pre-eminently drunken, as it seemed from the statistics. He was not going to defend Glasgow from this charge. He knew there was much drunkenness there; but he was glad to say they were improving. (Hear, hear.) They had got good magistrates, who were trying to diminish the number of licensed public-houses, and they had a great number of earnest abstainers in Glasgow, and a great number of excellent ministers who were abstainers. They had a host in one now present—Mr. Arnot (cheers); and he had read only the other day of 160 ministers of the Free Church who were abstainers. In the Presbytery of Glasgow, of which he was a member, they had 30 ministers, and 17 of them were abstainers, and a great number of those were rapidly becoming

Maine-law men. (Cheers.) Almost all their determined earnest abstainers were becoming Maine-law men. He was glad to hear Dr. M'Kerrow say they ought to use the best means for suppressing the liquor traffic; but he would add, let them use all means, not merely the best, but all—(cheers)—all means that reason and scripture justified, in order to put down this abominable traffic, and these demoralising drinking customs. He had resided abroad for some years, and on returning to his own country he had settled in Glasgow for the sake, if possible, of reclaiming some of those who are sunk in ungodliness and irreligion; and he found that at least three-fourths of those had fallen into that deplorable condition through intemperance. He had come to this Conference all the way from Glasgow, because he felt that he should never make head against that ungodliness and irreligion until this system was done away. An excellent fellow-labourer of his in Glasgow, the other day said, "I thank God for seven of those who are under my ministry, who lately have become converted from the error of their ways; but I am perfectly satisfied we shall never make head against the irreligion of this town, until the drinking customs are abolished." Only the day before leaving Glasgow, he met one of their city missionaries, who told him that the moment men become convinced they were drunkards they become hopeless; and who told him that, only the other day, a man who was in a state of stupidity and recovering from intoxication said, "We will not get out of this bad habit until a Maine-law is enacted." It was a fact that a Maine-law petition was carried through Glasgow, and signed by 18,000 men, nine-tenths of whom were of the labouring classes, and a large number of them were drunkards, who, when they signed that petition, said again and again, "that's the thing for us." (Hear, hear.) He had not the slightest doubt that at least one-half of all the drunkards in Glasgow would assent most cheerfully and thankfully to legislative prohibition. The difficulty did not lie with the drunkards; they felt helpless and hopeless; and he believed the Maine-law was the only thing for them.

Announcements were made of the meetings of committees; and the chairman then concluded the first sitting of the Conference, about one o'clock, by pronouncing a benediction.

## TUESDAY AFTERNOON'S SITTING.

The Conference re-assembled at three o'clock. The Rev. Dr. JAREZ BURNS opened the proceedings with prayer.

The CHAIRMAN: My Christian friends and brethren in the ministry—It is my desire very briefly to enunciate what I conceive to be a fundamental principle, to this effect: that it is the duty of every Christian man to use his influence, be it great or small, with the legislature of the land, in order to accomplish laws which shall be in accordance with, instead of being antagonistic to, the great principles of Christianity. (Hear, hear.) Upon this I would also found the following observations:—First, that I conceive the laws of our land, as at present existing, in reference to the liquor traffic to be corrupt, injurious to the morals of the community, and essentially opposed to the fundamental principles of Christianity. (Applause.) Therefore, I conceive it to be the duty both of ministers of the gospel, and likewise of Christian men in this country, to aim at accomplishing, by lawful means, the repeal of such laws, and the passing of other laws which shall be of a different character, and in accordance with the principles of the gospel of Christ. Now, as I said this morning, we have not come here at the beck of the United Kingdom Alliance, simply as though we were all committed and tied hand and foot to the principles of that United Kingdom Alliance; but, on the contrary, we have come together as free men; we have had an invitation to assemble in order to express our sentiments and feelings and convictions, and to hold free con-



ference on that question of vital importance—how shall we get rid of the liquor traffic? I believe that we shall effect our object most satisfactorily by confining our conference to this one great point; that we shall be promoting the objects for which we came together most effectually by limiting our conference to the subject of the liquor traffic, and not to the evils entailed upon the community by it, much less to the drunkenness of the land; but that as we are all agreed as to the grievous, the monstrous, the unspeakable evil prevailing, we should rather address ourselves to the remedy than to the disease. (Hear, hear.) But in doing so we should remember we are a Conference come together for business purposes; we should be brief in our observations, and aim to speak to the point; and I do hope, therefore, that this evening we shall have much brought before us, in brief and pithy remarks, bearing essentially on the subject before us. As we broke up this morning in the midst of some ministerial statements, which it was thought expedient should form the introductory portion of our Conference, there are one or two gentlemen on whom I shall first call, in order that they may briefly—and I trust they will confine themselves to reasonable limits—lay before us their thoughts and experience on the subject; and after that I would invite any gentleman to make suitable and fitting remarks on the great subject of the suppression of the traffic. I am well aware there are difficulties in connection with this subject, and many men have their minds in a state of doubt about it. There are difficulties, and those difficulties, and various points of view in connection with it, are what we should discuss and consider, and go into the question in such a way that when we have completed our Conference we may be able to bring the weight and influence of it to bear in what we conceive to be the right direction upon the public mind. (Applause.)

The Rev. E. JACOBS, of Swansea, said that when he received an invitation to make a statement to this Conference, he set about to get a few statistics upon the subject in the neighbourhood in which he lived. He had thought that they had more public-houses and gin-shops than they had. In the town and neighbourhood, they had 335 public-houses and beershops, which was, as near as he could make it, one public-house to every 149 of the inhabitants. He found that the proportion was much greater in some small inland towns in the country. In one town he found that the proportion was so great that there was one public-house to every 33 of the inhabitants. The vice had been productive of a vast amount of mischief. Although he felt they must adhere to the excellent remarks of their chairman, still he would say, with great respect, that he must be allowed to speak to these points, and to give a hint as to the enormous evil resulting from the drinking system, which was, in fact, the very reason of their coming there, in order to adopt some remedy to cure those great evils. He had several instances of this great evil, which had never been made known before, and which he would briefly advert to. He knew a person in their town who had been, with the exception of three weeks, for more than 12 months drinking every day and night. He came home, perhaps, during some hour of the night, lay down on the sofa, and returned in the morning to the place where he got his drink. During nine years he was teetotaler, and he accumulated a great amount of wealth. He had now squandered it; his wife was in a dying state; and he went home like a brute, although when sober he was one of the kindest men in existence, the best husband, the tenderest father, and the best of neighbours. One night, made a monster by strong drink, the man went home and wounded his wife; and she and the children would, perhaps, soon be thrown upon the parish. He (Mr. Jacobs) said that he had a right to ask those who represented him, amongst others, to protect him; and that man had no right to throw his children upon him, in addition to those he had already. Another instance bearing upon the influence of the traffic upon families was this:—Some weeks ago he was called upon to go to a house

where a girl, 4 years of age, had been fatally burned. The husband and wife were drinking; he never saw so much poverty in his life; and he would not have given half-a-crown for all that the miserable habitation contained. He heard one woman whisper to another, "Did you offer him a glass of gin?" The woman thus addressed, then turned to him and said, "Will you have a glass of gin?" "No, thank you," he said rather sharply, "bring me a Bible;" but alas! that blessed book was in the pawnshop, and the gin had taken its place. This accursed drink had come to that house and turned the Bible out. The next time he went, they had borrowed a Bible, but they again asked him to have a glass of gin, whereupon he gave them a pretty good lecture. During last winter, that cold winter, a person who had been a professor in a Christian church, and excommunicated through his drunken habits, went home one night between twelve and one o'clock, and to avoid his violence, his wife, who was near her confinement, had to leave the house, and remain in an out-house, in the garden, until dawn of day; and she said of him, that there never was a kinder husband when sober, but that when he got drunk she had rather see a tiger from the forest than him. These things were awful in the extreme. He heard a minister, who resided within three miles of Swansea, make this statement:—He said that, *in the space of 20 years, no fewer than 500 members were excommunicated from the church with which he was connected, for drunkenness alone*; and he dare say that there were 500 others who, if their cases were known, would get drunk, and perhaps get drunk many times. In many other churches, he dare say, it would add considerably to the number of such cases if all were known.

The Rev. S. CLARKSON brought in a report from the Business Committee recommending the appointment of a sub-committee, consisting of the Revs. Dr. McKerrow, G. T. Fox, and William Arnot, to draw up a declaration, to be signed by ministers of religion, respecting the liquor traffic in its moral and religious aspects; and to report in the Conference thereon on Thursday morning. It also recommended a sub-committee to be appointed, consisting of the Rev. Canon Jenkins, Hon. and Rev. Leland Noel, and Rev. Dr. Burns, to draw up an address to be presented to Her Most Gracious Majesty the Queen, on the desirableness of the suppression of the liquor traffic, and to report on Thursday morning to the Conference. There was a further recommendation that the Revs. W. Reid, of Stirling, T. Hutton, of Northampton, J. Towers, of Birkenhead, E. H. Weeks, of Manchester, and J. Hewlett, Ph.D., of London, be requested to prepare an address to religious denominations throughout the United Kingdom, to solicit them to lend their aid towards the suppression of the liquor traffic. The report further mentioned that a request had been received from the Executive Committee of the Alliance, that the Conference should receive a deputation from the Alliance, consisting of the Executive Committee, along with the Hon. Neal Dow, and Dr. F. R. Lees, to present an address to this Conference; with this request, the Business Committee recommended compliance, and that an opportunity be afforded to Mr. Pope, Dr. Lees, and Mr. Dow to address the Conference. The committee, moreover, recommended that the afternoon of the second day be spent in discussing resolutions, and that it should be an instruction to the Resolution Committee to make the Conference, as far as practicable, acquainted with the resolutions to be discussed.

The Rev. J. BARDSLEY, M.A., Manchester, said he had great pleasure in moving that these minutes be adopted.

The Rev. A. HEWLETT, M.A., seconded the motion, which passed unanimously.

The Rev. J. HEWLETT, Ph.D., of London, made some remarks on the difficulties which had been suggested in connection with this question. He observed that perhaps this Conference could not have met at a more appropriate time than just now, when there was before the House of Lords a bill to restrict

and prevent the sale of poisons. The House had very wisely handed that bill to a committee; but when it came before the House of Commons, then would be the time for the Alliance to make a bold effort—a strong pull, long pull, and pull altogether. (Hear, hear.) The very fact of such a bill being submitted to the country, at once removed all those objections which had been started about the government interfering with the sale of articles. We had then only to prove, as we could most effectually, that the administration of alcohol through public-houses and gin-shops was poisoning the people, sapping the foundations of health, and producing insanity and idiocy to an immense amount, because it was well known, from recent statistics, that the increase of insanity and idiocy in this country was much greater now than at any former period of its history. These were practical facts, to which he referred, and he did so because he held in his hand a letter from Mr. Gibbs, of Hastings, which contained this passage:—"The power proposed to be given to the Privy Council to insert any other 'drug or substance' in the Schedule (A), is exorbitant and unnecessary. Under such a clause, what would there be, except the love of revenue, to prevent them from putting alcohol, tobacco, or anything else, into this schedule, at their own pleasure, or at the request of Neal Dow?" He had only introduced this question to show that the objections raised in some persons' minds, as to interfering with trade had already been committed by government themselves, in taking up a bill by which they intend to prevent the sale of certain poisons; they having thus committed that great question, we had only now to say that alcohol was a poison, and then we might claim that it should be included in this bill. He thought these remarks were appropriate at the time when they had been told that an address must be drawn up to Her Majesty. Let such address have special reference to the Sale of Poisons Bill, and they would be going upon what he called constitutional principles, and government precedents to gain success. (Hear, hear.)

The Rev. D. McRAE, M.A., Glasgow, said that he could fully corroborate all that had been said by his brother Blyth, in the former part of the day. Like him, he was engaged in a similar work, amongst a class of people who had been neglected, and who had been living in a state of utter heathenism, and were in many instances involved in that state, in consequence of the liquor traffic. He had only to add to what Mr. Blyth had said, that in Glasgow, though there might have been much said in regard to their views in opposition to legislative action in this matter, they were getting round (hear, hear); and at a meeting held in their city hall, at which there were collected, he was sure, more than 4,000 people, when their friend Mr. Arnot referred to this matter, in regard to the suppression of the liquor traffic, the whole audience, which included a very considerable number of persons connected with the Scottish Temperance League, and various religious bodies in Glasgow, rose to express their approbation of such a measure. He was sorry he had been called upon unexpectedly or he might have given more details.

The Rev. J. MECREDY, Saintfield, Ireland, said that, in the absence of his respected brother, the Rev. A. Todd, Finvoy, he would take the liberty of saying a few things, but would not detain the Conference long. He could tell them, of course, very much of the evil results of the spirit traffic; he could tell them that in the town in which he was a minister he had made a calculation, not long since, that they had, unfortunately, one public-house for every 11 inhabited houses. He could tell them that during the time he had been a minister in that place, being a total abstainer, and having tried to promote the principles of total abstinence, he had given attention to every instance of drunkenness and its evil effects; and during the nine years he had been minister of the congregation there, there had been no fewer than 7 violent deaths as the result of drink—parties coming out of public-houses, and perhaps on the way staggering into a ditch, and being found dead in the morning.



He could tell them, again, in reference to its lamentable effects upon ministers—and he did not refer to any particular section of the church. Perhaps brethren here knew as well as he that even some ministers of the church had commenced by taking a little at the table, and had got into the habit from visiting. Thus some young men of talents and respectability, who under other circumstances would have been an honour to the church, had fallen into the fearful habit of drunkenness; and he had known some of them. One he made every effort to reclaim, but he sank down until he had to leave his country a disgrace to the church and to humanity. Some publicans had told him that they would rejoice were a Maine liquor-law passed in this nation. At their last meeting for making an appeal to the people in reference to it, a publican stepped forward and said, "Will you put my name down? I wish," and he breathed out a prayer to the Most High, "the day were come when that law was passed, and we could get rid of the traffic." That was the testimony of a publican himself. In connection with the general assembly, of which he was a minister, they had now 116 ministers who were total abstainers. This was a gratifying fact when they took into account that all this had occurred within the last two years. Every one of them is to the heart's core a Maine-law man; and he believed, with all the speakers who had preceded him, that their only hope was in this Maine liquor-law. Unless this were passed, their other efforts would not produce the results they intended.

The Rev. T. ATKINS, formerly chaplain at Norfolk Island, gave some details of his experience, which extended over twenty-five years, in Europe, Asia, and Africa.

The Rev. W. W. WOODHOUSE, Ipswich, said that he should like to say a few words about the object for which they were met. In Ipswich, the publications of Mr. Alexander, such as tracts, &c., amounted to 31 million pages; a great deal of good had been done by teetotalism in Suffolk, but after a very full experience, they had come to the conclusion, that it was not enough to deal with the poor drunkard, but they must deal with those who put temptation before him. He believed it was the conviction of almost every teetotaler in Ipswich that the great cause of the poor-rates being so high was drunkenness. He had spoken to the collector of rates from about 700 houses, who was neither a teetotaler nor a Maine-law man, and who told him that, as he went from house to house, he almost invariably found that where the wages of the occupant were from 30s. to 40s. a week, there were raggedness, crime, and misery of every shape, all traceable to drunkenness; whereas, where men were only receiving 12s. to 14s. a week, there were cleanliness, church and chapel-going, and, in many cases, real piety; and his conclusion was this:—That the cause of this difference was that the men who got large wages, took them to the public-houses, and spent them there, instead of bringing them home to their wives. The time had come when such things must be stopped. He had spoken to clergymen and magistrates, and the opinion of one and all was, that something must be done by the legislature to put a stop to it; and he believed the people were quite prepared to support a Maine-law.

The Rev. R. REYNOLDS, Wisbeach, said that he was united with them in their object, the suppression of the liquor traffic. It was connected with the ascendancy of several strong passions in our fallen nature—the passion for strong drink, and the love of money accruing from the liquor traffic. In order to the suppression of the traffic, there must be something to have an ascendancy over these strong passions; and he thought that legal enactment would never have ascendancy over the passions, until reason, or some higher principle, went along with that legal enactment. They spoke of the legislature enacting laws to suppress the traffic in liquor; but he thought their legislators would be powerless until the reason of the people without, were on their side; for, until there came a very strong support to the government from the people at

large, it seemed to him that our legislators, were they ever so much inclined, would be powerless to effect the object; and, therefore, whilst they sought to operate upon the legislature, they must seek to operate upon the public mind by means of enlightenment. (Hear, hear.)

The Rev. J. S. HALL, Chatham, said he came from a place where the evils of drinking were very bad, for there they had the vice of both services—the army and the navy. He should be sorry if the Conference should separate, without coming to some deliverance upon this point. He need perhaps hardly say he was a Maine-law man, he was quite prepared for that; but he also wished to be very practical, and wished to know whether the Conference were disposed to take up this question—the desirableness of going for the shutting-up of beerhouses. He was quite sure the legislature would never pass a Maine-law for many years, because the country would not be prepared to bring that amount of pressure to bear upon the legislature which would compel them to do it; but he believed that if they were prepared to introduce some regular effort for shutting-up beerhouses in the land, they would succeed. That, certainly, would be an instalment of the Maine-law. If he were rightly informed these houses amounted to two-thirds of the drinking houses; and therefore, they could get two-thirds of what they might get by shutting them all up. He was not going to name any resolution; he merely expressed his desire that the matter might come before the Conference in some way or other, and a deliverance be given upon it. In Kent they were not prepared for a Maine-law, he wished they were; he knew teetotalers in Kent, but he did not know them as a body; and he was quite sure public opinion in Kent was dead against the Maine-law. He was equally sure that the public opinion of the county of Kent was in favour of shutting up the beer houses. He believed that, if an effort were made to accomplish this as part of the Maine-law, they would carry the sympathy of the nation with them, and bring such a pressure to bear upon the legislature and the country that they would be compelled to yield.

The Rev. J. N. WORSFOLD, of Wolvey, said that, whilst he would individually support the closing of the beer-houses, he was convinced, from his experience of the temperance cause, that it was as easy to get a Maine-law, as to get any alteration that was worth striving for. (Hear, hear.) He had had a correspondence with various members of parliament, and Christian men; and he was persuaded, from the replies given to him, that there was no measure worth striving for, they could have so easily. He had had a considerable acquaintance with a large portion of England, and had communicated with hundreds of persons, including clergymen and members of parliament, and he was persuaded there was a feeling growing stronger and stronger every day in favour of the Maine-law. Only a fortnight ago he had received a letter from a gentleman connected with some leading members of both houses of parliament, who six months ago was all for small measures, but who now said he had considered the question in all its bearings, and was fully of opinion that nothing but the Maine-law would really meet the exigencies of the case. (Cheers.)

The Rev. J. DOWSEY, Edmonton, addressed himself to the extent to which the traffic influences the work of the Christian ministry in London, adducing some statistics taken in his own neighbourhood, two or three years ago. These showed that taking an average of the public-houses and beer-houses, where observations were made, there were seven persons in each on Sunday evening; and as there more than 10,000 public-houses and beer-houses in the metropolitan police district, this calculation gave 70,000 persons engaged on the Sabbath evening in purchasing intoxicating drinks, and adding two persons engaged in selling at each house, it would give 90,000 persons who were every Sabbath evening, kept from Christian worship, and engaged in the traffic.



Was it not unreasonable to believe that any moral suasion that could be brought to bear upon these men, would ever induce them for a single moment to give up the traffic? There was a house well known as the Eagle Tavern throughout the whole country; it had been known as a moral pestilence in London. Fifteen years ago, the then proprietor of it told a gentleman with whom he was well acquainted, that he took on one single Sabbath afternoon, from two o'clock until the hour for closing, £120, in admissions, at sixpence each, the amount to be returned in something to drink. If a man could take £120, in a single Sabbath afternoon, was it reasonable to entertain such a supposition? Nothing but a Maine law would touch it. Who were the classes influenced by it? The senior boys and girls from the Sunday schools, and young people whose characters were not formed, whose principles were un-established. These were the persons who were taken hold of by the traffic; and it was for these classes that they were, as Christian ministers, called upon to do something. They were called upon to throw around their own children their paternal protection, in order that they might not be tempted before they had sufficient power to resist the temptation by which they were surrounded; and these temptations were surrounding the children of this empire in every direction, in London, and the rural districts; and if they were called upon to stand in *loco parentis* to multitudes of children, they ought to do something to establish a Maine-law in England. This one argument sufficiently justified the calling of this Conference, and the most stringent resolution it might yet pass. With respect to Sunday school teachers, they had not yet heard from the Business Committee of any appeal to be addressed to them; and in England they were a most influential body. (Hear, hear.) He thought the Conference ought not to break up without a sub-committee being formed to draw up a telling address to be presented to the Sunday school teachers. (Hear, hear, and applause.) They were the *elite* of the churches—young men and young women in the prime of life, with all the warm sympathies of youth, and earnest devotedness to the protection of their young flock. He believed that by adopting an address to them, they would stir up a power which would sooner or later assist very materially in bringing about the consummation which they all so heartily desired.

The Rev. M. DOBSON, Leeds, said that he could confirm what had been said, as to the immense evil done by public-houses, with respect to the children attending Sabbath schools. It was a custom in Leeds for some public-houses to entrap Sabbath school children, and set them to sing the songs they had learnt in the Sabbath school, so that the songs of Zion were sung in the concerts of the devil; and thus the work of the Sunday school teacher was undone, and the songs learned at school made doubly instrumental in the services of the devil.

The Rev. G. SMALL, Croydon, said that a suggestion had been thrown out that it would be better to direct attention first of all to putting down beershops. As far as his experience went, the general feeling was against that; and his feeling was much more strong against the spirit shops. (Hear, hear.) It struck him that these were the chief evil. There was a very strong feeling on the part of some that beer was a wholesome beverage; but with regard to spirits, the whole world admitted they were poisonous; and, therefore, he would say in his heart, let us rather aim at getting gin shops closed without pledging ourselves not to do anything more. He thought that if gin and brandy could be included in the Sale of Poisons Bill, and the gin shops thus closed, a very great point would be gained. In India, enormous evils were connected with the drinking of gin and brandy among the soldiers and natives. It was not so much beer or bitter ale that killed our soldiers, as the drinking of spirits.

The Rev. W. HARRIS, Leamington, did not think it would do for the meeting.

to encumber itself with anything like a choice between one or two branches of the evil; he had no doubt there would be difference of opinion as to which would be the greater,—the beer-shop or the gin-shop; but they sought the suppression of the traffic entirely. That did not preclude their accepting a composition if the government offered it. If parliament would legislate, they would gladly accept any instalment; but they asked for 20s. in the pound, and he did not think they ought to be satisfied with less. He thought their time should not be taken up simply by discussing which of the two was the greater evil. He had seen the evils of the traffic; he had been a teetotaler for 23 years; and he therefore should be very happy if this were converted into a teetotal meeting; but they were called together for a specific object; it was the suppression of the traffic; and although he would encourage each of his brethren to become a teetotaler, he did not forget that the great object of their meeting was the suppression of the liquor traffic. He had seen the evil of the traffic. He could tell them, he was going to say of scores of instances, in which temptation, the sign, the beckon into the place had been the occasion of the folly of men, who stood well with their fellows, and were good citizens if they were kept away from the haunts of the traffic. Then, he could speak of the advantages of the Maine-law on a limited scale. A friend of his had an hydropathic establishment, and every one who went there must adopt the Maine-law; that was, they must submit to a Maine-law, for they could have nothing in the way of drink that was intoxicating. What had been the result? He had known individuals go there suffering from *delirium tremens* and diseases brought on by the use of strong drinks, and when they had been kept out of temptation, when they did not come in contact with the traffic, when there was no public-house at hand, they became sane men, reformed characters; and what was done on this limited scale, with that limited number, he believed would be done for a larger number throughout the country, if we could suppress the traffic. Whilst he was willing to go with them to the legislature for an enactment, he thought it was not all they should do. He was delighted to see that they proposed addressing various classes; they could not multiply their addresses too much; and that would be something in addition to going to the legislature. But he wanted them to be doing something more. How was the traffic to be stopped? By the efforts of the legislature in part; by their efforts, also, in another part. How should they shut them (the public houses) up? By never buying. Drunkards could not keep those places open, if others ceased to buy from the spirit merchant, the wine merchant, and the publican. Let them petition the legislature to pass as stringent a law as they pleased; but let them abandon the traffic themselves, and set their faces against it once and for ever.

The Rev. A. PERREY, M.D., Wakefield, advocated the total abolition of the traffic. When they turned their attention only to a partial object, they were wasting their energy in attempting to remove the evils that existed; and he believed the liquor traffic was an evil in the sight of God. (Hear, hear.) Alcohol in any form was a poison; it was as much a poison in beer, ale, and porter, as in brandy, the only difference being in the per centage of alcohol which each contained; and by leaving untouched any part of this question they sanctioned the sale of these alcoholic articles just so far as they left them untouched. He maintained that they could not consistently go for any other measure than that of the immediate abolition of the liquor traffic by the legislature. He considered it was not possible for them to entertain too strong an opinion as to the misfortune inflicted upon the country by this infernal traffic. He was satisfied that every person engaged in it had a seared conscience; he was a Sabbath breaker; a tempter of mankind; he acted the part of a demon upon earth; he was in fact doing, by all that conspired to advance his personal property and secular interest, everything he could to injure the moral character of his customers, and

to bring them to bodily, domestic, social, and to everlasting ruin. And believing that the houses for the sale of intoxicating liquors had connected with them some evils extremely dangerous; that many had connected with their establishments, institutions of the most profligate character, on purpose to advance, increase, and augment the quantity of the sale, he thought they ought to set their faces decidedly against the indulgence in alcohol in any possible form, and under any name whatever, except just so far as it was rendered subordinate to the welfare of the community—he meant in using it, not as a beverage, but for mechanical and artistic purposes; and he maintained that they could go for nothing short of the total repeal of the traffic in alcohol, and the total and entire legislative abolition of it. He, therefore, desired to suggest that the Conference should adhere to the consideration of the evils of the traffic, as a whole, and insist on enforcing its immediate and total prohibition.

The Rev. Dr. BURNS said that he took it for granted that most of the brethren present were conscientious Maine-law men. The important question was, to be thoroughly and entirely convinced that a Maine-law in itself was right;—that they ought to try to obtain it, and that nothing else would do. If they were convinced of that, then their next step was to enlighten public opinion. There were two processes—moral suasion and legal enactment; but moral suasion and enlightenment must go before enactment. They all knew perfectly well that if they advocated the immediate abolition of the traffic, they could only obtain it consequent upon an enlightened public opinion; and, therefore, he presumed that their brethren were gathered together in order that they might be stimulated to obtain fresh light upon this question, and each one would then feel it to be his duty to endeavour to illumine his own sphere and spread Maine-law light in all directions. Having visited every part of the kingdom, and addressed some hundreds of public meetings, and had the pleasure of enrolling some hundreds of members, he had found it no difficult task to convince a large meeting, on the first occasion, that the traffic was an evil to be put down by law, and that its abolition would be a blessing to the community, and an especial blessing to those engaged in the traffic. If it was a pity for a man to be killed by drink, it was still worse for the man who killed him. However deplorable might be the consequences to those who suffered by it, those in the drink traffic ought to be pitied; we ought to drag them out of it as out of a Sodom or Gomorrhah. Therefore, the first thing was moral suasion with the people; the nation must be enlightened and convinced: when would this be? Just so soon as they gave funds and filled the nation with missionaries; they had no right to expect that this question would affect government greatly until every village and hamlet was imbued with the Maine-law principle. They had to appeal to a moral element existing in the land, in order to draw out a decided opinion in favour of their movement. As it respected the point of abstract right, they said that everything which tended to injure society ought to be put down, either the drink traffic, gambling establishments, or anything else, by which a man sought to improve his own temporal condition and increase his wealth, by flooding society with moral evils; it ought to be put down; and there was a great amount of moral culpability resting upon the government, so long as it allowed the traffic to exist. For the sake of the national honour, every man ought to be up and doing, employing all his energy to put this accursed licensing system from our midst. He was astonished that any man who had consecrated himself to the interest of the Cross, could be indifferent to this great enemy of his Maker, this stumbling block of the country, the liquor traffic. If souls were to be saved, and God glorified, and the kingdom of Christ to be advanced, this stumbling block, this horrible mountain, must be taken out of the way. (Protracted applause.) He would fain hope that they would receive so much light, and receive so wholesome and healthy an excitement by coming together, that when they left



the Conference, every man would feel it to be his bounden duty, in his sphere, to illuminate the people on the subject of the Maine-law. He had found often that very great mistakes existed in the minds of intelligent people and Christian ministers. "What!" they said, "the immediate abolition of the traffic! Why, the nation is against you!" "Yes," we say, "immediate; so soon as they convinced the nation;" and he said that if they failed to convince the nation, the liquor traffic ought to remain. The nation must be convinced if they obtained a Maine-law. Without the moral enlightenment of the nation, it would not be worth while having one; we should obtain it to-day, and it would be gone to-morrow; and, therefore, we must enlighten the people. He regarded the gathering together of so many Christian ministers, in the early days of the Maine-law, as an earnest, as the first fruits of the mighty harvest of Christian influence which should be brought to cast down this evil from our midst.

The Rev. J. RUFF, Boston, was quite convinced that we should be ready to ask for a Maine-law.

The Rev. W. CLARK, M.A., Barrhead, Scotland, said that he came from a small manufacturing town, where every third shop was a public-house. Glasgow had been pointed out as an eminently drunken place; but this place, seven miles from it, was still worse as regarded public-houses. It had *only* twice as many, in proportion to the population. He had little heart for going for anything short of a Maine-law. What he would ask for was a Maine-law and nothing less; he might take a smaller measure as an instalment of the whole; but he agreed with a previous speaker, that all that was worth striving for was the total suppression of the liquor traffic. In Scotland, they did not make any difference between public-houses and beer-shops; they were all one in their estimation; and they wanted them all put down. The Forbes Mackenzie Act had done much good; but it would have done much more if it had been better enforced. In his locality, it was not at all observed or enforced; and, during 1857, there had been more violation of that law on the Sabbath, and more drunkenness on the Sabbaths and Mondays than he had seen during any period since he went to the place; he had seen more drunkenness on the Lord's-Day than he had seen during all the other six years he had been there; and in that locality the law had done very little good. In regard to applying to justices to restrict licenses, they had just as many as they had years ago. A practical suggestion he wished to make was, that they should preach from the pulpit in reference to this. (Applause.) If they regarded the principle of the measure as in the Bible, then they would not be faithful if they shunned to declare all the counsel of God; and if it was their duty as citizens to ask the legislature to pass the law, it was their duty as ministers to instruct the people in this part of their duty. The second suggestion he had to make was this. A great many ministers had classes for the young under their own superintendence. They ought to introduce the subject there. He had done something in both these ways at home, and Dr. Guthrie had preached upon the subject. They could not have a position from which they could exert more influence on the people, and through them on the legislature, than the position which they held. He saw that the time was coming when the Maine-law would be the law of the land.

The Rev. T. HORSFIELD, Todmorden Vale, said that he was prepared to go the whole length of a Maine-law, and he did not care to discuss the question whether the gin-shops or the beer-shops were the greater nuisance; he thought they might properly leave that out of their notice; and that they should ask for nothing less than entire suppression, which would be the shortest way of getting it. He then referred to the sacramental wine question, but the Rev. J. Bardsley, of Manchester; Dr. Burns, of London; and the Chairman deprecated the introduction of such questions, and accordingly the subject was dropped.

The Rev. R. REID, M.A., Banchory Ternan, rose, at the suggestion of a friend on the platform, to give his opinion respecting the feeling in relation to this question, that if not prevalent, was, at least he thought, beginning to rise and prevail generally in Scotland. He quite agreed with the rev. brother from Barrhead, in regard to Forbes Maekenzie's act; it had wrought a vast amount of good in Scotland; first, by shutting up the public-houses on the Lord's-Day; and next, by dis severing the retailing of liquor from the retailing of groceries and other commodities, which the people had frequently occasion to go and buy. He had a practical proof, as he came along to this Conference, of the wonderful effect of that measure—they might call it partial if they pleased—in his native land. On Sabbath week, after preaching in Edinburgh, he took a walk round Castle Hill, and down the High-street, which was understood to contain the greatest number of public-houses and dram-shops of any part of Edinburgh; a brother in the ministry accompanied him, and they saw that all the places were regularly shut, and there was nothing like the appearance of drinking going on. The people in the streets behaved themselves with the utmost decorum. Last Sabbath he spent in Liverpool. Alas! he witnessed a very different spectacle there. He had no idea of what the large towns in England were, until last Sabbath day; at Liverpool, the dram-shops and public-houses were plying their trade most busily; they were most frequented; but along with them he saw the confectioners, provision dealers, tobacconists, and others plying excellent trades. It was a most lamentable sight. They might in Scotland be called the most drunken people; but he had this testimony to give of his native land, and of the large towns there—and he appealed to all who had witnessed what passed in Scotland, and what passed in this country, whether it were not the case, that, as far as respected the selling of strong drink on the Sabbath, they were, comparatively with England, delivered from that fearful evil. Having been a practical abstainer for some time, he was clearly for striking at the root of the matter, and for agitating to the utmost of their power for a Maine-law; and he had very great pleasure in seeing, all down the country, and amongst all classes of people with whom he had intercourse, that this opinion was beginning rapidly to gain ground. When sitting at the table along with others who had not adopted the principles of total abstinence, their taking wine whilst he and others supped a little water, naturally gave rise to a discussion on the principles of abstinence; and again and again, men of judgment and of learning had told him that if we were agitating for a thorough law for the suppression of the traffic, they could see their way to join us. More than this, he had even the declarations of the men who were engaged in the traffic, to the effect that they would feel it no hardship if a general law were passed in the country for the suppression of the traffic; they would feel it no hardship to relinquish their trade, and betake themselves to something else. He thought that any one who was ensnared and carried along by anything, however bad, if it had got the predominance and the mastery over him, was very much to be pitied, the more so if he was conscious in himself that there was something wrong in his mode of procedure; and he had often sympathised with those engaged in this traffic when he had seen clear proofs that they had scruples of conscience, and that they had not the moral courage in them to cast themselves loose from it, and betake themselves to something else. As practical suggestions had been thrown out respecting addresses, it occurred to him that it might have some good effect if from this Conference there were to issue an address to the spirit dealers of this country—(applause)—couched in kindly, affectionate, and Christian language. By the blessing of God, he hoped it would have some effect. A rev. father—he thought it was Dr. Burns—had adverted, at the outset of our proceedings, to the encouragement they ought to take from such a meeting as this. It certainly was an omen for good, in which we ought to



rejoice. He rejoiced to be present there, not only because he was out of his own peculiar school, not only because he here met many ministers of Christ, faithful and devoted men, from other branches of the Christian church, not only that he might here form acquaintances which would be more and more ripened in time, and he hoped, completed and perpetuated through eternity; but he rejoiced to see so many men who were serving the Lord, in earnest upon this subject; and undoubtedly it was a matter in which they all had cause to rejoice, for which they ought to thank God, and which would, he supposed, have a powerful influence upon this country. This was not the only omen for good that he saw. He had no political feeling; he was not much given to politics; but they must look at this aspect; and if they continued to agitate this question for a short time, Providence might open a door by which they might attain a success which they little dreamt of at present. It was well known that the question of the extension of the franchise had now been taken up by Her Majesty's ministers—at least the prime minister had given a sort of pledge that it would be brought forward by them. Look at the state of matters. That day, in the hotel where he had dined, a gentleman sitting opposite to him accosted him as one who was very likely attending the Conference, and added, "You will have a difficult work to do; you little know what a power there is in Manchester against you." He replied, "It is quite possible; we are prepared for it, and we are not to be easily daunted." "Ah," said he, "Sir, you have no idea how difficult it will be to get the people in Manchester to give up their beer and porter after twelve o'clock, and how difficult it will be to get those engaged in this traffic to give you anything like a fair hearing; they will stir heaven and hell against you." Be it so. When he looked at Manchester, and Liverpool, and other large towns, and saw the streets studded with dram-shops and public-houses, and remembered also that most of the proprietors possessed the political franchise, he confessed there was a difficulty; but he trusted that in a year or two they would have the franchise extended and lowered; and then, if they by that time had produced a public opinion, they would get the lower classes to come to their assistance.

The CHAIRMAN deprecated political allusions.

The Rev. A. INGLIS, whilst bowing to the chair, wished to put to the meeting a case by way of illustration. There were two mechanics; one an intelligent reading man, a good workman, and a good father in the ordinary sense of the term; the other was not so intelligent, did not read so much, and was not so good a father; the latter opened a beer-house and straightway he had the franchise; and the other had not the franchise. Now, he thought, such a state of matters as this was one that presented such a broad aspect to them in their capacity of ministers, that it must of necessity call forth an expression of opinion on their part.

The Rev. J. BARDSLEY said that the United Kingdom Alliance, he believed, was the only movement in Manchester that could cram the Free Trade Hall, and especially fill the Free Trade Hall to overflowing with mechanics, five or six thousand men, without one single hand being held up in opposition; it was the only question in Manchester that could fill the Free Trade Hall with labouring men.

A MINISTER said that he should like the substitution of some other name for the Maine-law.

The Rev. W. FERGUSON, Edinburgh, said that in Edinburgh the Forbes Mackenzie Act had done immense good. He had only been there ten weeks, and in going to and from service twice on the Lord's-Day, he did not recollect having seen any one any worse for liquor. Formerly, he had been told, one could not go down the Grass Market without seeing a dozen men and women drunk. If shutting up the spirit-shops during the Sabbath produced such an effect, what would shutting them up entirely do? There were two other points upon

which they would bear with him. What was it with reference to the effect upon the public mind? He could see, looking abroad. Here were they appearing to be unanimous, and having the enormous power they had over the length and breadth of the land; they were there apparently as one man, and exercising an enormous influence, if they chose, over the people to whom they ministered. Then, in Scotland, he had again and again heard those who used liquor, those in high life, and ministers, elders, and office bearers in their churches say, "Though we are not abstainers, yet we would rejoice to have a Maine-law, and would hail it; we deplore the evils existing in society, but custom compels us to remain as we are." He was quite satisfied that, if properly brought before the public mind, they would see many ministers and others coming forward and declaring in favour of it. With reference to the people and drunkards, he had asked them, "What do you think of this measure?" and those very wretched people amongst whom they ministered, the drunkards themselves, had approved of it. He had spoken, too, to spirit dealers and their friends, who had deplored their connection with the traffic, saying it was a bad traffic, and wished themselves out of it. The feeling of this country was indicated by the extent to which we deplored the condition of the army in the Crimea, where drunkenness was the law, and sobriety the exception. He could not help feeling we should get the Maine-law, because we had God and humanity on our side. In concluding, he spoke of an eloquent minister in Scotland, who was opposed to total abstinence and to the Maine-law, but said, "I believe you will get the Maine-law; I have no doubt you will get it; but I will oppose it to the last." (Cheers.)

The Rev. J. EDWARDS, Bristol, said that he had given some attention to this subject, the mitigation of the evils arising from the traffic in intoxicating drinks. He remembered the time when very few brethren in the ministry would look at it. He hoped each of the brethren present would become a strong advocate of the cause, wherever he might reside. There was a great deal in bringing all the influence they possibly could to bear upon the ministerial mind; and it was of the greatest importance that their consideration should be directed, as much as possible, so as to give an influence in favour of measures whereby a minister might act in his particular sphere in the manner least likely to give offence. He felt sympathy with many ministers who had difficulties to contend with from having brewers, &c. in their particular spheres of labour; and therefore he hoped that what passed at this meeting would have a tendency to strengthen the hands of his brethren. Much had sometimes been said at temperance meetings unfavourable to his brethren, and he had felt sorry to hear remarks made as though they were the only persons standing in the way of the temperance cause; and many reflections had been cast upon them because they had not advocated total abstinence principles. He hoped that, as the result of this meeting, they would be in a measure strengthened, and that it would be highly favourable to the object they had in view; but they must continue in well-doing, for the evil was of such magnitude that it was not merely by field days and by Conferences that the thing would be done; it must be done by individual energy—(hear, hear)—in every part of the kingdom, and each one must become strong in the Lord, and in the power of His might, and as he may go fully imbued with the spirit of the gospel, and acting out in that spirit, he would accomplish far more than he could have expected.

The Rev. F. FERGUSON, B.A., Glasgow, read from a diary, kept by a person who was a temperance missionary for several years, statements made by publicans. He would confirm the remarks that had been made as to the working of the Forbes Mackenzie Act on the Sabbath day. Their City Chamberlain had recently published statistics of the working of it, showing that in 1853, the year previous to the passing of the act, there were investigated

at the police courts 10,659 charges of being drunk, disorderly, and incapable, and in 1856 the number was 6,625, being a decrease of 4,000. As they were to be practical, he would suggest a plan hit upon in Glasgow recently to bring the traffic into disrepute. They knew the publicans, but they did not know the owners of the houses—(hear, hear); a local gentleman of influence had hit upon the plan of publishing the names of the owners. This had been done in a pamphlet, price 10d., and so great had been the demand for it that it had already gone through a first edition. He was sorry to say that the owners of public-houses included some ministers, some most eminent physicians, made rich by disease, and making disease again to make themselves richer; and they found, alas! one or two temperance men. (Oh, oh, and laughter.) If the same thing could be done all over the country, he believed the consequences would be most beneficial. Parents ought to ask protection for their children, and ministers ought to demand protection for the people committed to their care by the Great Shepherd; and what took them away more than the liquor traffic? As they would answer to God for the people committed to them, they ought to demand protection for them.

The Rev. S. CLARKSON said that the law in England was different from what it was in Scotland; and, when application was made here for a license, the name of the owner did not transpire, so that it could not be got at for publication.

The Rev. A. IRWINE, secretary of the Church Pastoral Aid Society, was invited by the chairman to address the meeting. For the last fifteen years, he said, he had been acting chiefly in the north of England, as the agent of a great religious society in connection with the Established Church. It had been his duty to watch the progress of the work of that institution, and the effect of those ministerial labours which it extended in the land. One very singular anomaly had stared him in the face from an early period; and that was, that whilst the zeal, and earnestness, and devotedness of the clergy and of his brethren of different denominations were greatly on the increase, there did not seem to be a corresponding increase in the spread of national religion and home and individual piety. He came at last to begin to consider how far the work of the ministry might be retarded by this liquor traffic, and the drinking habits of the nation; and, after slow deliberation, he had come to the conclusion that this was the grand obstacle to the success of the ministerial work. He had deemed it his duty to impress this view of the subject on a very large number of his brethren of the Established Church; and of late years there was a greatly increasing number who were not only friends and advocates of the total suppression of the liquor traffic, but also, from a high principle of self-denial, abstainers for the good of others. He could mention the names of a very considerable number who, for years together, had been either indifferent, or, from mistaken reasons, opposed to the temperance movement, but were now warm friends. In conversing with his brethren, he found the reason why still a large number held back was chiefly this;—they looked upon our object as visionary and impracticable; and he must say in some measure to his own mind it still appeared so. The total and immediate suppression of the traffic in England was at this moment an impossibility; the people were not prepared for it. All were agreed that if the legislature were to exercise the power of suppressing it at this moment, it would be impossible to carry it out. But we must prepare the public mind for the total suppression of the liquor traffic. How was this to be done? First of all, through the means already indicated;—by addressing the people from the pulpit; and, next to this, by the use of the public press. The United Kingdom Alliance made much use of the public press; and he rejoiced to be able to hear witness that the *Alliance Weekly News* was doing more for the advancement of the total abstinence cause than any other paper of the day. (Hear, hear.) He believed they could not



more effectually forward this great work than by extending the circulation of that newspaper. He rejoiced that a large proportion of the secular press of England was becoming favourable to us; but he grieved to be obliged to state that the so-called religious press was not discharging its duty in reference to this matter. He had in view at present one leading periodical, which he would not name, in which pure evangelical doctrine was maintained with great zeal, but which on this subject was utterly false. For example, it had given all the points against the Alliance in the Stanley-Pope correspondence, and none of those in its favour. He thought their attention might well be directed to the present condition of the so-called religious press; he feared it was in a great measure influenced by the extraordinary power of the great London brewers—(hear, hear);—because it was well known that many of those men were men of great munificence, who made a high profession—and God forbid he should judge them—exercising a great influence upon the religious public of London, which reacted upon the press; and to this, in a great measure, he traced that inconsistency. He believed that some expression of opinion, however mild and modified, issuing from this great body of ministers of all denominations, in reference to the conduct of the religious press, might have the effect of altering that conduct and tending to advance our movement. He could speak for a very considerable portion of the clergy of the Established Church in the north of England, that they were growingly favourable to this cause. He himself had been a total abstainer for some years, simply by seeing that the drinking habits of the people were among the greatest obstacles in the way of the progress of the gospel; and he believed others were arriving at the same conviction. (Cheers.)

Rev. J. BATTERSBY, of Sheffield, read a statement, which he had prepared, showing the present deplorable state of things in that town, from which the following extracts are made:—

“In twenty places where intoxicating liquors were sold, there were found on Saturday evening about 200 females and 700 males. This number was composed of married women, young men and women, and prostitutes of the worst character. They were engaged in drinking, dancing, and singing obscene songs.

“The population of the municipal borough of Sheffield is about 160,000. The number of houses licensed for the sale of intoxicating liquors is 1,007. The number of persons frequenting these places on a Saturday evening is about 34,000, or one in *five* of the population. The number of places of worship is about 70. The number of persons who attend Divine service on the Sunday is from 20,000 to 25,000, or one in seven. £10,000 every week are spent in intoxicating liquors in Sheffield. *The consequences are serious in families.* Drinking parents become indifferent characters. They neglect the house of God, care not for the education of their children, who generally tread in the steps of their fathers.

“It does appear to me that all the other systems to work evil, combined, are not to be compared to this one—the liquor traffic. To my mind, *individual* security is in total abstinence alone, while *national* safety is in entire prohibition of the liquor traffic.”

The Rev. Professor WATERMAN, M.A., Beaminster, said that he very much feared that what had been said with reference to Sheffield might be said of many other places. There would be no difference of opinion in the Conference upon this point, that if the entire suppression of the liquor traffic could be effected, incalculable good would result; and if this large number of ministers carried with them all over the country the influence of such a statement, an incalculable amount of influence might be exerted. How should they bring their brethren with them? There were many who thought deeply and felt deeply on this point, but who were not prepared to take the cause which seemed to be the popular one there—that of entire suppression; and he was anxious not to



drive these brethren away from us, but to carry them with us as far as we could. There were many good men, he believed a great majority of the ministers of the evangelical denominations, who would go with them heart and hand to suppress, first of all, all Sunday trading in liquor. He attended a meeting, not very long ago, at which Dr. Burns was present, for the purpose of petitioning parliament to pass a law to suppress these houses on the Sabbath Day; in that town there were 44 individuals dealing in liquor; and of that number there were only four who had not begun to close on the Sabbath Day. These were not owners, but were persons who were bound by the conditions on which they obtained their leases, and took out their licenses, to conform to the law of the land and keep open during certain hours on the Sabbath, and they dare not close. At the meeting in question, a liquor dealer said, "If only such a law could be obtained, I know that a majority of the dealers in this town would hail it with joy, that they might be enabled to close their establishments on the Sabbath Day." By going for such a measure, they would carry an overwhelming majority in all Christian denominations.

The Rev. S. A. STEINTHAL, Liverpool, said that they were met together for a certain object, and they ought to adhere to it.

The CHAIRMAN said that whilst they were gathered together as advocates of total suppression, still they might pass many resolutions touching various branches of the subject; and he did not see why there ought not to be an expression of sentiments, similar to those already conveyed by their resolutions.

The Rev. S. A. STEINTHAL said that, on the same ground, consideration might be claimed for the sacramental wine question.

The Rev. Professor WATERMAN said that he had no intention to distract the feeling of the meeting, but simply to express a wish that whilst we attempted the great point, we should not be unmindful to carry with us, if possible, any sympathy or influence that might ultimately tell upon the same great point we had before us.

The Rev. A. MACKEY, Antrim, said that when the temperance movement first began, upon the old principle, he joined, not for his own sake, but for that of others, and when the British Association for the Promotion of Temperance was formed, he became an out-and-out teetotaler, and since then, except upon sacramental occasions, intoxicating wine had not passed his lips; and he now compared those who were teetotalers, merely to "entered apprentices;" whilst those in favour of a Maine-law he compared to "master masons." Let those who were in favour of an act for the suppression of Sunday sale, try to obtain one, and he would certainly assist them to the utmost of his power; but as he was an out-and-out teetotaler, so also he was an out-and-out Maine-law man; therefore, so far as he was concerned, it was for the total, and, if it were possible, the immediate suppression of the liquor traffic. In a letter he had received that morning, a gentleman, living in his neighbourhood, said, "You will never get that law passed, never!" He was sure the writer could not have given them a longer time. (Laughter.)

The Rev. J. VINEY said that he might recite a great many heartrending cases, but he did not think that such recital would bring them any nearer the point they wished to come to. His opinion had long been settled in reference to the traffic. He thought that we should endeavour to bring the publicans along with us. (Laughter.) They, as ministers, instructed the people in the language of the Saviour, to "do unto others as we would they should do to us." They had had in the legislation of Great Britain one of the noblest examples ever set. He did not think that slaveholders were in any case worse than beersellers, but that they ran parallel; and the British people came most nobly forward and paid down 20 millions of money to purchase the freedom of the slaves. Why should not we take a step in this way, and bring the innkeepers

and others along with us, and try to purchase them out? Why should they not make a proposition to government to do so, and then as one license after another dropped, give no new ones, and in this way they would get rid of the matter and bring the whole country round.

Several announcements were made, and the sub-committees were requested to meet at the close of the meeting.

A doxology was sung, and the first day's sittings were concluded with the pronouncing of the benediction by the Rev. Chairman.

## SECOND DAY—WEDNESDAY, JUNE 10TH, 1857.

### TOWN HALL, MANCHESTER.

The Conference opened at half-past nine o'clock, the Rev. W. ANDERSON, M.A., of Loanhead, near Edinburgh, in the Chair.

After a prayer by the Rev. ROBERT REID, M.A., Banchoory Ternan,

The CHAIRMAN said it was not his intention to detain them with any lengthened remarks. It gave him delight to see so many brethren as were assembled, from different parts of the land, to manifest their deep interest in the important question before them. He did not think there was any apology needed for ministers of the gospel taking the position they were taking. (Hear, hear.) He held it to be undoubted that every Christian man, redeemed by the blood of Christ, and quickened by His Spirit, was under obligation to give his whole strength to the service of God; that every man was under obligation, that whether he ate, drank, or whatsoever he doeth, to do all to the divine glory. They believed that the liquor traffic was dishonouring to God and ruinous to man, and that they would not be acting in the spirit of love to God and love to man if they did not put forth whatever influence they might be able for the removal of this evil, which, as he had said, was dishonouring to God, and ruinous to man for time and for eternity. If all Christian men were under these obligations, surely the fact of being separated to be employed in the service of Christ, in the ministry of reconciliation, did not lessen that obligation, but to a very large extent increased it. Moreover, it became the ministers of the gospel to proclaim their authority, and exhibit the laws of the exalted Head of All to their fellow men in all ranks and classes of society, from the highest to the lowest. Their Lord Jesus Christ died, rose, and revived, that he might be the Lord both of the dead and of the living, he was exalted above principality, power, might, and dominion; and creatures everywhere were under obligation to obey him; the very inanimate creation obeyed him; rational beings were under obligation to obey him heartily and willingly; and he heartily approved of the sentiments he had heard expressed from that chair, that the laws of nations should be thoroughly in harmony with the spirit of the laws of the Holy Scriptures, that inasmuch as the scriptures came from Him who was over all, who was King of Kings, and Lord of Lords, and before whom all kings shall bow down, and all nations shall serve him, the ministers of the gospel were called upon to tell the nation that, as such, they were under law to God, and were to act with a view to the advancement of the divine glory, and the good of mankind, and with a view to the removal of those evils that were in every way hurtful to man, as well as dishonouring to God. On this broad ground, all the nation being under law to God, he held it was the duty of Christian ministers to teach the people that they might exert an influence upon the government, and that the government might be made to understand—both administrators of the law, and those who were employed in the work of legislation—that they were under allegiance to God, under law to God, and ought to employ influence, in their high places, for the advancement of the divine glory. And who could doubt the advantages that would arise if all the places of public

resort for drinking were put an end to, if the liquor traffic was utterly and entirely abolished? He thought there was much to give them encouragement in this matter. They had statistics of a very distressing kind, and he thought it was of the utmost importance that these should be impressed upon their minds and hearts, so as to stir them up to active exertions; but there were things of an opposite kind that were encouraging. He remembered the time when in the small village where he dwelled, containing a population of 1,400, there were ten public-houses. In 1830, the temperance agitation commenced there, and at the present moment there were two bakers' shops, two for the sale of flesh, and there was only one public-house in the whole village. There were, he must add, six who sold groceries, and who at the same time sold spirits not to be drank on the premises, but to be carried away; and when they got up a petition, in which the liquor traffic was condemned, although they did not go so far as to ask for the removal of the dram-shops from the village and some places in the neighbourhood, they had nearly 1,000 signatures. In conducting the business of the day, there were two things he would like to keep in view. In the first place, that there should be perfect freedom for the expression of thought, so that it might be practically manifest that the resolutions they came to were really the resolutions of the Conference, and that they might go out with the full weight and authority of the Conference. Of course, he thought it right that if the resolutions were good, there should be no needless attempt at mending them; but if any real improvement could be made, the same being made after they were brought before the Conference, would most thoroughly prove to the whole world that they were the resolutions of the Conference, that they were not merely the resolutions of a few men or a committee, but of hundreds of men from different parts of the country, who, with one heart and one soul, condemned the liquor traffic, and had come here with a full determination that, by the blessing of God, and the strength of the Most High, they would not stand still until they had swept it from the face of the earth. He wished also to remark that it was necessary that members should speak to the point (hear, hear); and they would hold themselves thoroughly at liberty to call to order any one who wandered away from the subject before them; on the other hand, leaving full liberty to discuss most freely any resolution, or series of resolutions, that might be brought before them. He thought the tone of yesterday supported him in the belief that this Conference was of the mind that they should take all the help they could in this arduous enterprise, from all quarters where help was to be given to them; and, accordingly, whilst he thoroughly agreed with their chairman, yesterday, that little matters, such as the sacramental wine question, should not come up here, that they were quite unsuitable for discussion (hear, hear); on the other hand, inasmuch as the Sabbath Day was that on which the liquor traffic did the most mischief, if there should arise any movement for Sunday legislation, he would be ready to help, but would not be the party to originate. If there was reasonable hope that they should get such a law as they had in Scotland, to prohibit selling at public-houses on the Sabbath Day, he would say, "Let us go along with that." The movement had already wrought such wonders that they ought to thank God and take courage. In Edinburgh, by observation, it was found that on a particular Sabbath Day, at the time when the public-houses were open, except during the hours of public worship, 268 of the 312 public-houses open (the rest not being counted) had between 41,000 and 42,000 visits paid to them. This was all at an end, and there was peace, order, and quiet on the Sabbath Day. The consequence was that the need of prison accommodation had diminished. There was a proposal to spend £12,500 in prison accommodation; but, in the meantime, the law began to operate, and the Lord Provost, who had treated them nobly in this matter—(hear, hear)—declared that there was no need of additional accommodation, there had been such a decrease in



the number of prisoners; and in the course of one year the average number of prisoners had decreased from 625 to 399—upwards of 200, besides the saving of £12,500, and all the interest.

The Rev. Mr. TARRANT expressed his personal gratification at seeing so many ministers assembled here in so noble a cause. Having had to send off ten thousand letters, and having received two or three thousand replies, he felt, of course, all the more interest in the Conference. He rejoiced at the sound sentiments which had been expressed here. It must ever be remembered that the evil was not in the beer-shops or gin-shops simply, but in the article sold therein. Our crusade was not against the men, or the house, or the sign, or against the extent of the traffic, but it was against the traffic itself. There were parties who asked, "Is it right to go so far as to enact the Maine-law?" He asked, as a man, was it right that the publican, by law, should kill 60,000 of our fellow countrymen every year? As a father, he asked, was it right that the publican should by law be protected in leading his (Mr. T.'s) children into the path of the destroyer? As a Christian, he asked was it right his fellow-creatures should be tempted as they were by this fearful traffic? And, as a minister, he asked, was it right that twenty-two thousand members of Christian churches should be dragged to ruin by this traffic every year, as they were now? He considered it was wrong *not* to suppress the liquor traffic—wrong not to do their utmost to suppress it. (Applause.) The traffic itself was a dangerous one; the publicans acknowledged it. The Birmingham licensed victuallers declared that in proportion to the extent of traffic did crime and vice abound. It was inimical to the public welfare, if they accepted the principle that the good of the many was to be preferred to the interest of the few; and—according to every principle of the British constitution—it was both lawful and right to suppress the traffic. To show the well doing of the Maine-law in America, he said that a friend of his had received a letter from a zealous minister, who found the place where he was located full of crime and vice. There was a number of drinking houses; he aided to procure their suppression; and for sixteen years the judges had gone round and had returned without one case of public crime. Before, they sat for two weeks at a time; now they did not sit at all, for they had no case of public crime. He thought this spoke volumes. It was objected that we had too much law already. He thought not. We had too much law of the wrong kind (hear, hear); we wanted more of the right kind; and he thought the best kind of law would be the Maine-law. Though it could never be a substitute for moral influence, yet it would prepare the way of the Lord; and no doubt such agencies as this would hasten the day when "the glory of the Lord shall be revealed, and all flesh shall see it together." (Applause.)

The Rev. S. CLARKSON announced that the General Committee of the Conference had met, and had unanimously passed the following recommendations:—

"That the Revs. Dr. Burns (convener), D. Blalloch, of Crewe, and Berkeley Addison, of Manchester, be appointed a committee to draw up an address to Sunday-school teachers, and to report on Thursday."

"That the following ministers be appointed a committee to draw up an address to all persons engaged in the liquor traffic:—The Revs. J. Kirk, Edinburgh (convener), G. Blyth, Glasgow, and M. Macredy, of Saintfield, and that they be requested to report on Thursday."

"That the business of the Conference on Thursday include the reception of deputations from working men, temperance societies, and Sunday-school-teachers; and that the afternoon be occupied in hearing reports of sub-committees and a valedictory address."

The Rev. WM. HANNA, of Manchester, moved, and Rev. W. HARRIS, of Leamington, seconded the adoption of the above; which was unanimously agreed to.



The CHAIRMAN said it was perhaps due to a gentleman who had been corresponded with, and also was to have made a statement yesterday, that he should be at liberty to make it to-day.

The Rev. W. REID, M.A., Edinburgh, said that, not being able to attend yesterday, he anticipated that there would be no call for him now. It was only since entering the room that the fact had been intimated to him that he should be expected to make a short statement as to the operation of Forbes Mackenzie's Act in Scotland. Allusion had already been made to it, and he had only time to add two or three additional facts, which would give them some idea of what it had accomplished in the way of promoting the morals of the people. It came into operation in 1854, and its chief provisions were that no grocer should be allowed to sell intoxicating liquors to be consumed on the premises; liquors might be purchased, but would have to be carried away. This they regarded as a great benefit. They were aware that many parties going for groceries, under the pretence of buying that which was really good, partook of that which was decidedly pernicious. And then again, no toll-house was allowed to have a license for the sale of intoxicating liquors if there were a licensed place within six miles, and this also was a great benefit—the licensed toll-houses being one of the chief means of demoralising the rural population. Again, this act limited the hours during which liquors were to be sold, from eight o'clock in the morning to eleven at night; and it shut up the places licensed for the sale of intoxicating liquors on the Lord's Day, and only allowed the hotels liberty to sell intoxicating liquors on that day to *bona fide* travellers. As to its effects: they had heard that some 40,000 visits were made in Edinburgh alone, upon one Sabbath, to a proportion of the public-houses, and they could not then walk along the street without being met, at almost every step, by persons under the influence of liquor. Now, you might walk amid hundreds of thousands of work-people, and it was the rarest thing to see a person drunk on the Sabbath Day. Mr. Watson, superintendent of the Aberdeen police, reported that in 1853, the year before the act came into operation, the number of cases of drunkenness was 3,987, and last year the number was 2,415, being a reduction of 1,574. In Dundee, the number apprehended from eight o'clock on the Sabbath morning, till eight on Monday morning, was in 1853; 321 and in 1856, 164, just about one half. As to Glasgow, it was reported that the numbers of commitments to the city prison in 1853 were 12,218 males, and 3,559 females; in all, 15,717; and in 1856, there were 7,837 males, and 2,214 females; in all 10,717; less by 5,725. (Applause.) This they would observe was in a rapidly increasing community. In Edinburgh, they might take the Sabbath cases as an example. In 1852, there were 709 cases brought before the police; in 1856, 185 cases. It had been alleged that a consequence of the act would be an increase of Monday drinking, but such was not the fact. In 1852, the Monday cases numbered 1,169; in 1856, only 852. As to crime in general, the daily average number of persons in 1853 was 519; in 1856, only 355. As might be expected, the result had been a considerable reduction in the number of licensed houses; because, taking away the Sabbath traffic, the business was no longer found to be profitable; and the consequence was, that last year Edinburgh got a reduction of 71 licenses. Captain Smart of Glasgow, says that, in 1853, there were 2,000 licensed places, and last year there were only 1,773. He looked upon the benefits of this act as affecting not only the better keeping of the Sabbath, but allowing parties the means of going to the House of God, and promoting quiet and order in families. The city missionaries in Edinburgh testified to this fact. One of the chief advantages, he conceived, was that it was a kind of experiment in this country as to what law could do in the way of suppressing the traffic; and if such were the results of shutting up the dram-shops one day in seven, why it was easy to see what would be the result if they were shut up all the

days of the week. They had had many opponents, and a common objection was, that they could not make men sober by act of parliament, to which he replied that they were made drunk by act of parliament. The *Scotsman*, which was the organ of the publicans in Scotland, says:—"You drive drinking into private-houses;" the publicans were very affecting upon this view of the question. He would say, if the working man was to drink at all, let him drink at his own fire-side; there were influences restraining the working man from drinking at his own fire-side which did not exist at the dram-shop; it was easy to see that everything there tended to the promotion of drinking; but, let a man go to his own family at home, where his wife and children were starving, and there were influences at work to prevent him drinking to excess. Then, again, they were increasing crime. The *Scotsman* alleged that drinking would run into private houses. He remembered a little anecdote illustrating the absurdity of this. A man, very fond of liquor, said he could not drink at home during the Sabbath, because the drink would not keep; and therefore he, was likely to remain sober until Monday morning, and to keep his whole weeks wages; whereas he formerly never kept them. A systematic attempt was being made to repeal the act by the publicans and a few of their allies. They had applied to various members of parliament for Scotland, and not a single member had intimated that he could move for a committee of inquiry in the House of Commons. They sent up a deputation to the Lord Advocate, after the recent election; they circulated a statement that they understood from one of his speeches that he was willing to move for an inquiry and he repudiated all such intention. They had gone to London, and he believed it was possible they might get the ear of some English members; and they (the supporters of the law) looked with some degree of fear at the result. They had to gain nothing by such an inquiry. The bill was not everything they could wish; but, with the fate of Wilson Patten's Act before them, they wished to keep their bill as it was, and to resist all attempts at a committee of inquiry; but if the point should be gained, the Scottish Temperance League would be prepared with statistics, which they were now collecting, in order that they might furnish every member of parliament with the results of the operation of the act.

The Rev. S. CLARKSON read the resolutions to be proposed in the afternoon.

The Rev. W. REID, M.A., of Stirling, editor of the *British Messenger*, made the following remarks upon the religious press, and its bearing upon this subject:—"The position which I occupy, in connection with the religious press, affords me every facility for knowing the condition of the country, and the state of public opinion with regard to all great movements. As the religious press was brought prominently under the notice of the Conference, at our first session, I may be allowed to bear testimony to the fact that the religious community will hear the strongest advocacy of the Maine-law, and, therefore, religious newspapers or periodicals, cannot urge it as a plea why they should ignore it—that the people reject it. We have repeatedly advocated the suppression of the liquor traffic for the last four years, in the columns of the *British Messenger*, and, instead of standing in the way of the increase of our circulation, I believe it has very materially promoted it. (Applause.) With a circulation of 128,000—70,000 of which, at least, are circulated in England, we take in a great breadth of mind, and with a correspondence coming to our office daily of about one hundred letters, we are in the way, as you may judge, of getting a great many different opinions; but, with the exception of a very few letters from good people with mistaken notions about the gospel, we get always the greatest encouragement to go on in advocating total abstinence, and total suppression of the traffic. I may also say that Mr. Drummond's total abstinence and Maine-law tracts have been circulated in millions, and there are no tracts in his establishment which have such a steady circulation as those bearing

upon intoxicating drinks. Our warmest supporters are the men who have learned to hate, and seek the removal of our country's withering curse. Therefore, I would suggest that our influence should be employed, with the religious press generally, to endeavour to get it to advocate our cause. It is perhaps the province of the Alliance, rather than ours, to deal with the political press for that purpose; but we ought to do everything in our power with the religious press for the religious people, and the religious press must form the very life-blood of our movement. Respectable and godly wine merchants and inn-keepers should be plied with spiritual arguments to leave off having connection with the traffic, and ministers, and Christian people generally, should be urged to come to our aid, and thus, by getting Christians out of the traffic, and enlisting thousands of those that fear God to our cause, we would weaken the traffic and strengthen the alliance, and thus gently advance our movement. I will not detain you longer than to bear my testimony to the good effects produced by Forbes Mackenzie's Act on the state of Scotland, and I would also say that it has been computed that we have now about 1,000 fewer public-houses in Scotland than we had before this act was passed. It has worked well wherever it has been enforced, and done a great amount of good.

The Rev. J. THOMPSON, Blackburn, wished to ask if the Conference were to separate without any resolution being brought before it, with regard to the Sunday. He came here with the impression that a distinctive resolution with regard to the closing of public-houses on the Lord's Day would come before this Conference. He was glad to hear the chairman's sentiments on that point in the morning. He was afraid from the recommendation of the Provisional committee, and what the chairman said yesterday, that the Conference would be incompetent to meddle with that point. He thought the question of Sabbath suppression one which legitimately belonged to them; and he should go away deeply disappointed to his constituents in Blackburn, the most brewery-ridden town in the country, if some resolution, distinctive on that point, was not brought before them. It became them as Christian ministers to look at this point. His heart was greatly rejoiced to hear the statement of the Scotch brethren; and he hoped that before long the English churches would not live in the disgrace that attached to them for allowing public-houses to be open on the Sabbath Day. He did not wonder at the astonishment of Mr. Reid at what he saw in Liverpool on Sunday; our towns and cities were a disgrace to the churches in the country; and we ought to seek the immediate closing of the public-houses; his own heart was harrowed up every day he walked the streets of Blackburn, and saw the houses open.

A short discussion followed on the question of Sabbath prohibition of the liquor traffic, in which Dr. McKerrow, the Chairman, and other ministers took part. It was agreed that any resolution upon the subject should first pass through the Committee on Resolutions.

The deputation from the Alliance, consisting of Mr. Alderman Harvey, Dr. F. R. Lees, Hon. Judge Marshall, S. Pope, Esq., hon. sec., and others, was introduced amidst loud applause.

**THE CHAIRMAN:** The Conference will be glad to find that we have in the midst of us a deputation from the United Kingdom Alliance, which I am sure you will all receive most kindly. (Applause.) I have to announce to you that Mr. Alderman Harvey, chairman of the Executive Committee, has to read an address.

**MR. ALDERMAN HARVEY:** Mr. CHAIRMAN and rev. gentlemen,—I am sorry to communicate to you that, owing to indisposition, the Hon. Neal Dow cannot possibly be present this morning to address you; but if it be your wish, as he will be here some time this evening, to-morrow he will be glad to do so. At the same time, he is sure to address the people of Manchester and this Conference on the evening of to-morrow. With these observations you will permit me now to read the



"ADDRESS OF THE ALLIANCE EXECUTIVE COMMITTEE TO THE CONFERENCE.

"Reverend Sirs,—Your assembling here to deliberate calmly and seriously upon the means by which you, as sincere ministers of the gospel, may aid in the efforts now being made to stem the appalling tide of popular intemperance, is an indication of sympathy which cannot but encourage every friend of temperance in his arduous labours. It is a proof that the claims of suffering humanity are not disregarded by those whose official office it is to inculcate the doctrine and practice of Christianity. It points to a time when the progress of the past, great as it has been, shall be eclipsed by the progress of the future, when the Christian church, awakened to a sense of its overwhelming responsibility, shall assume the front rank in the great moral contest which is before us. Then will the day of success be at hand.

"The acts of your Conference will be watched with anxious interest by many a poor sufferer—will influence the religious public, accustomed to regard your conclusions with confidence, and will appear to the popular mind as a noble illustration of the true spirit of a Christian ministry, whose benign influence can never be more consistently exerted than when vindicating the cause of the poor and wretched.

"The facts which have been laid before you, the arguments and statements which have been elicited, abundantly demonstrate that the intemperance of the people lies at the threshold of moral progress, and forms the great obstacle to the noble work to which you have consecrated your lives and energies.

"We believe that the triumph of Christianity will be the security of all the great principles of human liberty and of human advancement. And while we would not desire to see the ministers of religion involved in all the embroilments of public political life, we are conscious that the minister cannot separate himself from his responsibility as a citizen.

"You, reverend sirs, are in your right place as ministers of the gospel in a Conference met to discuss the propriety of assisting, by constitutional political action, in the removal of an appalling social evil.

"The intemperance of the country has long undermined its resources. It increases taxation, creates and fosters crime, produces pauperism, imperils life, depresses industry, lowers wages, wastes and enhances the price of food, brutalizes our men, degrades our women, seduces our youth, and will, unless checked, drag down the whole nation into utter demoralisation and ruin.

"We firmly believe that a large proportion of this evil is due to the traffic in intoxicating liquors;—a traffic which, licensed by the government, at once holds out temptation to vice, and thrives in proportion to the extent to which the people succumb to its fatal influences.

"Sympathising with you in your concern for the extent of the evil, and fortified by the facts which your testimony has supplied, we shall continue to advocate, and with renewed energy, the entire suppression of this iniquitous traffic.

"Permit us to beseech your continued efforts in furtherance of this righteous and philanthropic work. We would earnestly entreat you, in your respective spheres of usefulness, individually, to use the influence of your sacred calling in awakening the public mind to the national importance of this great question.

"We bespeak, on behalf of our great and holy cause, your continued supplication at the throne of the Most High; and we feel that, so aided, the poor and wretched may yet look forward with humble hope, and that all may anticipate, with well-grounded assurance, the early and triumphant issue of a struggle on which depends the temporal and eternal happiness or misery of millions of our fellow-creatures, and the prosperity or ruin of our beloved country."

## SPEECHES OF DR. LEES, AND SAMUEL POPE, ESQR.

Dr. F. R. LEES next addressed the Conference. He said it was important that they, sympathising with this great movement, and following in the track of the Christian ministers, and men in the United States of America, inquiring into all the relations of this great question, should understand what was precisely the position of the cause in the United States at the present moment. The example of America, except over a great space of time, would not indeed prove anything with regard to the possible success of a prohibitory law in our own country; and this, owing to the peculiar character of the American people, the vast influx of foreigners, and the existence of certain moral and social obstacles not known in this country. Slavers went frequently out of the port of New York, but not out of the port of Liverpool, showing that the executive and the power of the law in this country were stronger than in that. In America the judges were superior to the law; in this country they had only to ascertain the law, and see that it was executed. Having referred to other points of difference between the two countries, Dr. Lees read a passage from a letter just received from Professor M'Coy, of the Albany University, showing that the Maine-law is no dead letter in those states where it is in force, and also an official letter from a committee of the Massachusetts State Temperance Society. The following is the extract from Professor M'Coy's letter:—"In a great portion of all the rural districts the prohibitory law of New York instantly changed the whole face of society. This was the concurrent testimony of all impartial observers. Twenty columns of the *Prohibitionist* for July, August, September, and October, 1855, bear witness to these great results. For myself never was my soul so elate with a sense of the moral sublime. I suppose that there may have been thousands and tens of thousands of dark and desolate abodes which by the closing up of grog-shops were at once lit up with a light from heaven. And these things have left their impression on the public mind. *Never was the faith in the efficacy of prohibition so firm, never was the determination to have it so resolute, as now.* I cannot doubt that three-fourths of all the men in New York, and nine-tenths of all the women, would hold up both hands for it to-morrow."

Dr. LEES then referred to the view which the Alliance takes of the causes of intemperance. Those were two-fold; they were direct and indirect. Intemperance sprang, first of all, from the use of the liquor; if people did not drink liquor there would be no drunkards, and no tendency in that direction. Why then did people drink? People drank because they considered intoxicating liquors to be good. For his part, it was well known he held a contrary opinion. (Laughter.) However, they were not all agreed upon that question; but this one thing was quite certain—that a great deal of drinking took place, not because people were, in the first place, fond of the drink, but because those associated with them were in the habit of giving the drink, and using it themselves. It therefore became them to consider whether it was wise or philosophic by law to strengthen our evil customs, and thus produce terrible calamities to the commonwealth. The Alliance dealt with the external rather than with the internal or subjective influences. The customs of society were amongst the educational influences of the day; and to speak of any system of education curing this evil was to regard education in an imperfect light, since habits and customs were the most potent agencies for the education of a people. All might not be agreed upon the quality of the drink; but surely all might be upon the quality of the public license system. Which plan then was the wiser—to adopt the philosophy of counteraction, or the deep and higher philosophy of common sense—"prevention better than cure?" Intem

perance arose first of all from the use of the drink. The use of the drink was caused by surrounding institutions; and the most potent of all these was the institution of the liquor traffic, furnishing to the masses of our people irresistible and manifold temptations to the use of liquor. Were we to go on licensing the cause of the evil, and counteracting the effect when it had been produced by that cause? It seemed to us much wiser to destroy that which counteracted the good which exists, than to attempt to counteract the evils which legal agencies have already produced. Dr. Lees here referred to some of the counter-agents which had been suggested as preferable to our preventive measure. He showed, by forcible examples, that there is nothing in the nature or operation of knowledge to prevent the appetite for strong drink from becoming formed. He cited several striking cases in proof of the truth, that education will not prevent the deterioration of character and other evils following the use of strong drink; and by facts that he adduced, showed that education, though carried out on a national scale, and assisted by religious teaching, fails to prevent the growth of intemperance amongst peoples. To name only one of these: In the New England States the influence of religious teaching was, 25 years ago, greater than in any portion of our own empire; and yet, in spite of that, these states were then more intemperate than our country is now. He referred to an account of the progress of crime for the last 25 years, showing that, during that time, whilst the physical, moral, social, educational, and religious influences had been increasingly at work, and progressing with unprecedented speed and power, the average of criminal cases in this country had only improved by the reduction of a fraction of a tenth in each ten thousand of the population. The efforts used by Christians and philanthropists never could have resulted in so small an improvement as this, but for the existence of some cause not yet dealt with. Professor Newman had pointed out that cause, when he said that all virtue must come from within, but that vice might come from without, and to hinder this was the care of the politician. He reminded the meeting that much might be done to improve bad land by cultivation; but that one condition was absolutely indispensable to the production of a remunerative crop, and that was the draining of the soil. In the culture of society, also, the soil must be drained of the wet that kills the good seed cast into it. This, he believed, to be true Christian philosophy. Lead not the people into temptation. Set no bad example to them. Take away that which tempts, and let the good have as fair a nature to appeal to as depraved humanity can afford. Christianity had not yet had fair play. They were not to cast their seed into stony ground if they could help it; they ought to take away the stones ere they sowed the seed. (Cheers.) They should take away the liquor traffic which destroyed and polluted the soil; and then take the good seed of the Word and cast it in; and the harvest should be white unto the sickle. He reminded the Christian fathers and brethren of the Conference, that they were now a spectacle to angels and men; that much depended on what the Christian church should do, and upon what *they*, as a portion of it, should do at this Conference. He trusted they might be inspired to adopt what was wise and true; to see with us, and seeing, help us on in the accomplishment of this work for the redemption of our country. (Loud applause.)

The following is the official declaration of the Massachusetts State Temperance Society read to the conference by Dr. Lees:—

Boston, May 25, 1857.

At a meeting of the Sub-committee of Massachusetts Temperance Society, held in Boston, May 25, 1857, the following brief statement, relating to the operation and effects of the prohibitive liquor-law of this state, was submitted, and ordered to be sent to the Hon. Neal Dow, who is now lecturing upon temperance in England.

The prohibitive liquor-law was enacted in this state in 1852; and in 1855,



by the efforts of temperance men, a new law was enacted, which is now in good working order; and has been sustained by the courts in every particular, and also by every legislature since its enactment. Attempts have been made by its enemies to repeal it, but without success. The law is now considered permanently established, and the liquor-sellers and their supporters have ceased to make any assaults upon it.

Some time after its adoption by the legislature, the liquor-sellers started a daily paper called the *Daily Chronicle*, the avowed object of which was to secure the repeal of the anti-liquor law, and in every possible manner to throw obstructions in the way of its execution. This organ of the rum interest was started with an ample capital, and the richest men engaged in the liquor trade were its owners. Hired agents were employed to canvass New England, and even various parts of the western country for subscribers and advertisers; and every effort was made to place the paper upon a substantial basis, and give it character and influence. After a time, however, the paper dropped the liquor question, and became entirely silent upon the subject, and finally ceased to exist. Some of the principal men engaged in that enterprise have since stated that it is impossible to sustain a paper devoted to the interest of the liquor dealers. There is now no anti-liquor law paper in New England. The press is generally in favour of the law, and its popularity throughout New England can hardly be doubted.

In our state, since the favourable ruling of the courts, the law has worked well, and has daily been becoming more and more efficient. We know of no time since its enactment when its friends have felt so much courage in relation to it as at the present. In almost every county of the state there are rum-sellers in the houses of correction, with other prisoners, clothed with the striped garments of the prison, serving out their time at hard work, for dealing out poison to their fellow men.

In the county of Essex there are now twelve rum-sellers in the house of correction, and nineteen more whose cases have been tried, and who will shortly be sentenced to the same prison for selling liquor.

In Plymouth county there are twelve rum-sellers in the house of correction, and some of them are rich men.

Several dealers are in the house of correction in Middlesex county, and this includes one man, named Abel Hunt, worth forty or fifty thousand dollars.

In Norfolk county, within a few weeks, at one term of the Court of Common Pleas, some twelve or fifteen liquor-sellers were sentenced to the house of correction for terms varying from thirty to three hundred days.

In the city of Newburyport a dozen dealers have, within a short time, relinquished the traffic from fright.

In the counties of Hampshire, Hampden, Berkshire, and others in the western part of the state, the law is well enforced.

It is but just to state, in connection with this brief document, that in the city of Boston and the adjoining city of Charlestown, the law is not at all enforced but we do not know that this can be said of any other locality in the commonwealth. The enactment of a law giving judges the right to decide on the constitutionality of all laws, has operated badly in the city of Boston. Rum-sellers have been allowed to sit on juries, and consequently no convictions have been obtained. It should be stated, further, that, while in England, all laws are enforced which are enacted, much depends upon the government of our cities, and the officers acting under them, whether laws are strictly enforced *here*. The officers who are elected to enforce the laws of the state are often deterred in the performance of their duties by local circumstances, and thus the prohibitive law is enforced to a greater or less degree, according to the promptness and efficiency of those officers. The city government of Boston is not supposed to be particularly favourable to the law. Within a few days,

however, a rum-seller has been convicted under what is termed the nuisance act. The question whether the law shall be enforced in Boston is only one of time. It *will* be sooner or later.

We subjoin a number of documents, including extracts from different journals, showing the estimation in which the law is held in different parts of the commonwealth.

With the exception of Maine, every state in New England has a prohibitive law. The law in Maine has been repealed. This was owing to some political difficulties which were linked in with the anti-liquor-law question. Without doubt, the prohibitive principle is popular in that state, and will, in a short time, be restored to the statute book of the commonwealth.

In conclusion, we take the liberty to state that any representation that the prohibitive law has proved a failure in Massachusetts, or is unpopular, or is not generally enforced, or that intemperance has increased in the *commonwealth* is INCORRECT, and must have been made by parties who are unacquainted with the facts.

(Signed)

MOSES MELLEN,	} Sub-committee of the State Temperance Committee of Massachusetts.
B. W. WILLIAMS,	
C. L. McCURDY,	
EDWIN THOMPSON,	} Also of the Committee.
H. D. CUSHING,	

The Rev. Edwin Thompson is agent of the State Temperance Committee, and is constantly travelling over the state and holding meetings.

The legislature of 1855 was chosen by the largest majority ever chosen in the state. The same party came into power the next year.

EDWIN THOMPSON.

S. POPE, Esq., honorary secretary of the United Kingdom Alliance, then addressed the Conference. He apprehended he had been requested by the Executive Committee of the United Kingdom Alliance to represent them rather on the ground that he might be able, in consequence of his official connection with the organisation, to give them some account of the position of their movement in this country, the principles at which they aimed, and the policy by which they proposed to carry those principles into effect. He need hardly say to this Conference that the operations of the United Kingdom Alliance, ever since its organisation, had been very extensive, and in an unprecedented degree successful. He need not say that, considering the comparatively recent period at which that organisation was set on foot, the amount of popular support which had been accorded to it had been such as to entirely exceed the most sanguine anticipations of any of its promoters. He might give them a few facts which would show the position which that organisation had reached in this country. The machinery it had at work was, he believed, entirely unexampled by that which any similar organisation ever employed. They had not less than twenty regular agents employed all over the country in spreading abroad, by public meetings and every other method available, the principles for which they contended. Their income last year was £9,500, their expenditure £8,500 and odd, so that they had not only the will, but to a large extent also, the power, to carry on the agitation with vigour and success. They had in every town in the country in which the question had taken a sufficient hold of the people, auxiliary societies in connection with the association. They had no fewer than 154 of these auxiliaries, and, in connection with them, and the direct operations of the Alliance, he should imagine that not fewer than from ten to fifteen hundred public meetings of various character had been held during the past year; and the average attendance had been not less than 500 at each. Some of them had been attended by many thousands; others, of course, by smaller numbers. Every member of the Alliance

paid a subscription; their membership therefore not merely registered the sympathy of the people, as would be the case if they merely required a signature to a declaration of principle, but it represented that amount of sympathy which induced an individual to pay something towards the development of the principles for which he contended. Every member was a subscriber to their funds, and they had no fewer than 37,619. Of course, as he said before, that number, though large, by no means represented the amount of their power in the sympathy of the community to which they had addressed themselves. He wished to allude to their operations upon the press. It was true, as was remarked in the Conference yesterday, that most of the organs of the press had expressed themselves, in many cases, hostilely towards the movement; and although there were some honourable exceptions, they had not received from the religious press of the country the support they hoped to obtain, and which they hoped the Conference would be the means of gaining to this question. However, they had not scrupled to make use, to the utmost extent of their ability, of such power as they had. Many newspapers were already supporting them. The advance of the cheap press of the country, which had freed the newspaper press from much of the influence of the public-houses, would by no means be an unimportant element in their agitation. Their own newspaper, he was thankful to say, had arrived at a point of circulation which rendered it very nearly, if not altogether, a self-supporting organ. It circulated a very much larger number than was circulated by any but the papers of the very largest circulation. Every week it registered from 16,000 to 20,000, according to the interest of the paper. They not only had circulated information by means of the papers, but they had issued many hundred thousand tracts; and they had issued a work unexampled, as proceeding from the press of this country, for cheapness, size, and value—the Prize Essay of Dr. Lees. (Applause.) Of that essay, he might say that there was a feature in the publication of the work which had astonished the publishing trade throughout the country—a circulation had been gained for it unexampled in the history of any book, except that of some popular tale, such as “Uncle Tom’s Cabin.” Two editions of 11,000 copies each were purchased by the people before they had issued from the press; and they were just now receiving a third edition of 25,000, making an entire issue of 47,000, all of which they had no doubt would be exhausted before the next meeting of the General Council, in October. They had not confined their attention to these important matters, but they had turned their attention to direct operations upon parliament, and the elections which had transpired had not been neglected. Although there were many reasons why the present House of Commons could hardly be expected to turn their careful attention to questions of social policy, they were not without powerful representation in that house; and they looked forward to a future opportunity when the question would receive, not merely the attention, but the approbation and sanction of the House of Commons. But what he was anxious to bring before the Conference was the *results* they had achieved. Now, the first result that had been seen in all parts of the country, was the improvement and revival of the total abstinence movement properly so called. He was exceedingly anxious that this should be thoroughly understood, because he knew there were some who beld aloof from them, and used as an excuse the statement that the Alliance movement was absorbing the temperance movement proper. Such a statement was entirely contrary to their experience in every part of the country. He could state, as the result of inquiries—he did not mean to say there might not be a single exception—that wherever the Alliance had penetrated it had aroused the temperance sentiment into activity; it had resulted in a revival of temperance operations, as well as Maine-law operations. This was easily to be understood, because the very fundamental principle of their organisation, upon which they had proceeded, had been on



no account to interfere with the temperance organisation and efforts, since they felt that it was to their efforts in the past they owed that substratum of public opinion upon which they had been able to base their operations; and they felt, too, that suppose the efforts of the Alliance were successful, and the public opinion of the country embodied in a law, they would still need the temperance organisation to keep alive that sentiment which would be necessary to keep the law in operation. Any act of hostility towards, or subversion or absorption of temperance effort, therefore, would be absolutely suicidal. As no such action had taken place, no such effect had followed; but he undertook to say, from the reports of the agents, that perhaps the most successful abstinence effort put forward had been the Alliance effort. It was no uncommon thing, according to the report of one of their agents, for the secretary of the temperance society, in his meeting, to receive as many signatures to the total abstinence pledge as he took members for the United Kingdom Alliance; and thus they operated directly on behalf of the temperance movement. So, whenever it was stated that any effort of the Alliance, or any progress of its organisation, was an act of hostility towards or subversion of temperance effort, he most emphatically declared, so far as their experience extended, the precise reverse of such a statement was the fact. In illustration of the position to which the Alliance movement had attained, perhaps he might refer to the principality of Wales; and he was glad to know that there were present one or more illustrious Welshmen, including the Rev. Canon Jenkins, an eloquent advocate of the cause in the sphere in which laboured. As the result of a careful comparison of the progress of opinion on this question, with the progress of opinion on other questions, he said that the principality of Wales would be ready in twelve months to receive a Maine-law, had they the power to place it in the hands of the people. There were gentlemen present who could confirm that statement. It was not an unusual thing to point to reports of meetings attended by from 1,500 to 2,000 persons, and three-fourths of these coming forward to enrol themselves members of the Alliance. Now, one point which would be interesting would be to discuss what appeared to them to be the reasons of their success. They must be kind enough to content themselves with the statement, which could be proved if they thought it necessary, that the success of the Alliance had been almost unexampled. To what did they attribute it? Mainly to this—that the aim and object of the Alliance had been honestly and definitely put before the country. They believed there was nothing so fatal to organisations, aiming at legislation, as to lead the public to suppose they had designs beyond those which had been stated to the public. No such charge could possibly be brought against the Alliance. (Hear, hear.) They placed at the very front of their ranks, at the outset, their standard, which they were prepared to carry forward, either to victory or defeat—the suppression of the liquor traffic. They had advocated that from the beginning to the end, and they intended to advocate that only. This was not unimportant, because there were many in connection with the Alliance who, whilst they held firmly to the principles of total prohibition, yet sympathised, as many members of the Conference did, with efforts which did not go the entire length of the principle for which they were contending; but at the same time it should be borne in mind that they, as an organisation, laid it down that no partial measure involved the same principle as a prohibitory measure did. It might be useful, it might be desirable to attempt restriction, to attempt a change of the licensing system, or to attempt any other of the expedients which were suggested; but these did not involve the same principle as prohibition. An attack upon beer-shops was not a part of prohibition; an attack upon Sabbath trading was not a part of prohibition. It involves a totally distinct and different principle; and, therefore, one which they could not, as politicians, admit into their agitation for a distinct and definite object.

(Applause.) He was anxious to explain what he meant. He was quite sure that no one would imagine that, in saying this, he desired to cast discredit upon, or express any want of sympathy for, those movements, but simply to define what appeared to them to be their true position. There was a great distinction between partial measures and prohibitory measures. Partial measures sought merely to *check* the indulgence of an appetite already formed; a prohibitory measure sought to *prevent* the formation of the appetite before it was formed. They would see at once how much more complete such a measure must necessarily be; in point of fact, there must be necessarily, to a greater or less extent, in proportion as they did not involve this principle, a failure in all partial measures of legislation. He knew that there was a strong feeling in this country against beer-houses specially. As a *special* feeling, he confessed he thought it mistaken; but, at the same time, he for one, and he believed every individual member of the Alliance, would not only rejoice at, but would rejoice to help any movement which would close every beer-shop in the kingdom. But the same principle was not at all involved. He knew well that the magistrates of this country were of opinion that the mischief resided greatly in the beer-shops; and he could quite understand how it was that they had come to that conclusion. Simply because they judged as magistrates, and did not investigate beyond the magisterial seat; simply because they saw the evils of this traffic, which came before them for the administration of the law, but they did not penetrate to see what caused led to that state of things which had brought the criminals before them. It was true that a majority of crimes of violence might perhaps be traced to beer-shops, because it was in the beer-shop that the man stayed in company, and perhaps fell into quarrels, and violence ensued; and these were the cases which came directly before the bench as the result of the beer-shop system. Hence magistrates most illogically came to the conclusion that the whole evil was in the beer-shop. But what created the appetite which brought the man there? Let them see how it worked. Suppose they went, on a Saturday night, into Deansgate, Manchester; they would there find beer-shops, and an immense number of licensed public-houses; they would see people going in at one door, and coming out at the other, after tippling. Now, it was the gin-shop, it was the licensed public-house that formed the appetite for tippling; and, when the appetite was formed, the persons filtered down in the scale of society until they fell into beer-houses, and were then brought up. What was it made a drunken woman? The beer-shop? Not at all. The drunken habits of females were entirely generated at the gin-shops. Inquiry on the part of magistrates, who now hold strong opinions against the beer-shops, would lead to the conviction which Mr. Hutton, chaplain of Northampton Gaol, expressed yesterday—that, in point of fact, it was the licensed public-houses which were the greater mischief of the two. If their principles as temperance men were sound and correct, that must be the case, because the public-house offered a greater amount of temptation to drinking than did the beer-house; the publican not only sold beer, but spirits—gin, rum, and brandy. The real mischief of the beer-house system was that anybody could get into it; the license was entirely open, with little or no restraint; and hence they had what political economists call *bona fide* free-trade in beer. That would be precisely the operation of the free-trade suggestion upon the licensed victuallers if it were carried into effect. The mischief did not lay *specially* in the beer-houses, as they contended; but it lay even more in the licensed houses themselves. Hence, if this were true, they saw at once—whilst the Alliance would rejoice to see the beer-houses closed—they could not go to the country to agitate for a partial measure founded upon a misapprehension of the real and true state of the case, as they believed. He would now say a few words as to the Sabbath closing movement. Scotland rejoiced in a law which for one day in the week freed a great part of that noble

country from the operation of this dire curse. But the circumstances of Scotland were not those of the United Kingdom at all. If they were to commence agitating here for Sunday legislation, they would introduce an entirely new element into the discussion—the question of the propriety of Sabbath legislation at all, which was not involved in the discussion of the Maine-law, nor in the temperance question, as such. It was a question upon which many temperance men might entertain very conscientious objections. For example, they had in the country a large class of Nonconformists, who entirely objected to legislation for the promotion of religious observance at all. (Applause.) Whether such a principle were right or wrong was not for them to discuss; he merely stated this as an existing fact; and, if this were true, agitation for Sabbath legislation at once plunged the controversy into that element which they were now entirely free from, in discussing the question of the traffic on every day of the week. That difficulty was not one to be despised; because it was the feeling upon this point which had given Scotland the law denied to those on this side the border. They knew well that the popular estimate of the religious observance of the Sabbath, in Scotland, was really and truly the foundation of that sentiment which sustained the Forbes Mackenzie Act; but the opposition of the masses of our people, on this side the border, to Sabbath legislation, was precisely the element which had defeated all attempts to obtain Sabbath closing here. He spoke, not only from a knowledge of public feeling, but from a knowledge of what would be the course pursued by the licensed victuallers, when he said, most unhesitatingly, we should never obtain for this country a Sunday Closing Bill, with any less opposition on the part of those interested in the trade, than we should experience by going for entire suppression. (Applause.) No faith could be placed in those engaged in the traffic (applause); and, therefore, it must be at once a war to the knife. There was another point which must not be lost sight of; all partial measures had in them the elements of reaction. (Hear, hear.) The cause of that reaction was the power of the publican to stimulate the appetite of the people. The element of failure in all partial measures, in the Forbes Mackenzie Act, in all Sunday Closing Acts, would just be this—they allowed six days in the week to form the appetite, and then they expected to be able to check it on the seventh day. (Applause.) Therefore, to protect their own ground, keep what they got, and make fast what they had, they must extend the prohibition of the Sunday traffic to every other day of the week. Our legislature was not unwilling to legislate upon this question; but they did not legislate upon it on right principles. We have had abundant, too much legislation upon it. There had hardly been a session of parliament, within the last 200 years, in which they might not find upon the statute book, something with reference to it. He remembered some little time ago, when in London, attempting to look through the statutes at large, to note those upon this subject, commencing with the reign of James I., but, before he got through many reigns, he gave up the task, as far too troublesome and expensive. There was hardly a single session in which one or more expedient had not been tried; and there was hardly anything that could enter into the brain of man to devise that had not been tested, except prohibition. What they saw was that this was mistaken legislation, that the mischief of the thing did not lie in the hour at which the drink was sold, in the place in which it was sold, in the man who sold it, nor in his name, nor any of the other circumstances of the trade; but it was inherent in, and inseparable from, the trade itself, because it resided in the drink sold, in the very article traded in. If that were true, it was absolutely absurd to talk about agitating for a measure which was to restrict and regulate that which was essentially and inseparably bad. They could not expect to regulate that which was in its essence, in the very article sold, and must, in exact proportion to its sale, work the evil against which they had to contend. If they were



right in the position that the traffic was essentially mischievous, was radically bad, why they could not possibly, as consistent politicians, ask for any remedy less than a radical one, and say that that which was essentially bad must be very speedily swept away. All this, the common sense of the people abundantly ratified. He spoke from a large experience, as many of them knew, as regarded the public operations of their organisation; and he would say that, in every case, it was less difficult to cause the popular mind to comprehend the entire philosophy of this question than it was to stop them short by asking them to comprehend the philosophy of some partial measure upon the question. They could carry a vote for the entire suppression of the liquor traffic, where a vote for any partial measure would be lost by an immense majority. Again, he would remark that what he had said was not to be taken as any slight thrown upon those friends who were seeking the closing of the beer-shops, or upon those who were seeking to obtain Sunday closing; he simply said that this was not the work they were organised to do, and which they had set before them. Their aim was one and single; if any individual, or any other body of men, chose to set on foot an organisation to carry forward a movement for obtaining any of those restrictions, it should have their sympathy, and, as individuals, their support; they simply said that a sound principle of legislation was what they had to teach. Whilst Temperance Societies were saturating the public mind with truth upon the question, they only asked to be allowed to hold out a sound form of legislation, around which the public sentiment might crystallise, and which it might beautify and adorn. There were difficulties in the way; they expected opposition, although opposition, especially popular opposition, was very much overrated. They had tried to get it in every possible way; they had invited it, and sought it, and opposition would not come; they had sent out agents to see whether they could find it; they had held meetings at the corners of the streets, sent into workshops and warehouses, and into the haunts of the publicans' victims, and they could not obtain any real opposition. He knew well there were some parts of the country where the question had not been thoroughly agitated; and he verily believed the real reason why there was so little Maine-law sentiment in these places was, because there was comparatively so little temperance sentiment in them. These, however, should not be taken as representing the public sentiment of the rest of the country. They were prepared to admit that in every part of the country there must be immense difficulty. It was true that no law could be effective, and especially such a law as this, unless popular opinion vastly preponderated and underlaid the enactment of such a law. He was not authorised to pledge his colleagues to anything, but he thought he might say this—they expected by the next meeting of the General Council, in October, to be able to launch before the country a practical measure, which would gather up all the public sentiment they had created, and which would, to a certain extent, avoid all the difficulties which appeared, at present, to loom around the subject. This would be a reference of the whole subject to the public opinion of the country. They had heard what he said about Wales. Did it not appear monstrous that whilst the public sentiment there might be ready for a Maine-law, it must wait until Kent, which was not ready, was brought to the same point? That difficulty could easily be met in this way; it was a principle involved in legislation over and over again, and involved in some of the most useful acts of parliament, such as the Health of Towns' Act, the Public Libraries' Act, and several others. Total prohibition in strong drink the substance of the act of parliament; its application to each particular locality to be decided by the inhabitants. (Prolonged applause.) By such a simple expedient as that, they at once gained political strength, and got rid of a vast number of difficulties, which at present frightened so many people. Government could not talk about the revenue, when, in the face of the act of

parliament, it would depend upon the people themselves whether they adopted it. The publicans could not talk of compensation; nor their opponents, on the ground of popular liberty, complain of an act of parliament which absolutely referred the whole question to the people themselves, to say whether they would have it. They could not complain of such an act of parliament, because it would enable them to gain every vote upon sound principles, and legislation upon sound principles. The very same agitation, which would at present only enable them to return the member to the House of Commons, would then enable them to return the member, place the locality under the operation of prohibition, and keep the seat safe for the member at the next dissolution of parliament. (Cheers.) For such a measure as that, he would venture to predict an amount of support which few were prepared to contemplate. What they wanted now was not so much popular opinion—they had an immense amount of that already,—but they wanted an amount of moral support from influential people, which would enable those who were deficient in moral courage to come out and say what they thought upon the subject. One of the advantages which he hoped would be derived from the assembling of so many ministers was this. There were many ministers who were just trembling on the verge of conviction, who would come out now and say what they thought, because 300 or 400 other ministers had had the courage to do so. It was this want of moral support which deterred so many of their judges and magistrates from saying in public what in private they had no hesitation in saying. It was this want of moral support, on the part of those who ought to give it, which had prevented so many members of parliament from enrolling themselves members of the Alliance, and bringing the matter forward in the House of Commons. He had no hesitation in saying, from his experience of the last election, that there was not a single party in the country with a tithe of the power the temperance party had if it were only true to itself. The great thing they needed to cultivate was a deeper and more earnest feeling, which should lead them to rally round their own principles, stand by them, back up those who had the courage to come forward and speak the truth, and not allow themselves to be drawn off by quibbles, jealousies, and feelings unworthy of men engaged in a serious social work. They, as a deputation, claimed the sympathy of the Conference on behalf of this agitation. He counted upon that sympathy because, as ministers, the tendency of their work was to improve the moral, the religious, and the social condition of the people. The *Times*, in an article written, not unfortunately, with reference to this question—for the *Times* wrote upon one principle with regard to one class of social reforms, and upon another principle with regard to another—said, “It is a false religion, it is no religion at all, but morbid sentiment, to like curing better than prevention; to be, in the first instance, insensible and indifferent to the amount of temptation which you throw open to the people, and then to overpower them with interest and solicitude after they have fallen.” They knew well that the work which was before them was a long and arduous one, and they were prepared to enter upon it; but they did not suppose it was to be done by merely speaking and looking at it. They could not carry on the agitation with their gloves on; they must take them off, set their hands to the plough, and carry it forward at all sacrifice of ease and comfort. The work, in its results, must be worth some effort; he thought they were not afraid of that, looking as they did upon the sad spectacle which this land opened out to them, spotted as it was here and there with the worst evils by the influence of this traffic; looking at the people sinking almost into black despair as to what was to become of them and their energies unless something was done; and then, on the other hand, regarding the fact of what might be the beneficial influence of such a law—empty gaols, full churches, happy homes, well paid industry—surely such results as these were worth some striving for. They might have them if they would. It was

because they thought this Conference would result in some *doing*, as well as some talking, after the Conference was over, that they hailed it with so much delight. The Sybil was again offering the mystic leaves; it was for them to decide whether they would have them now, or whether, by delay, they would increase the price that must ultimately be paid for them. (Great applause.)

The Hon. Judge MARSHALL said it had been his privilege and his honour to have been associated with this great work of total abstinence reform for nearly the past thirty years of his life, and for the last fifteen years he had been exclusively engaged, as far as public employment was concerned, in the advocacy of this great and good principle. Having had experience on the whole subject, in a variety of countries—in his native land, one of the British provinces of North America; in other British provinces, in the United States of America partially, and in these United Kingdoms; having been engaged in the advocacy of this great cause, he had, of late years, and especially during the past year, come to the decided conclusion and conviction that there is no means that can be employed, no remedy that can be put in operation, which will effectually remove from society the enormous evils which were now oppressing it from the liquor traffic, but the entire legal suppression of it. When he first set out in the advocacy of the total abstinence cause, he was rather sanguine as to the success of what is called moral suasion. Feeling himself thoroughly convinced that it was improper and contrary to everything good to use intoxicating liquors at all as a common beverage, he was sanguine enough to suppose that when he had reasonable arguments, the principles of religion and morality, and such reasons in his power to bring forward, his fellow-beings in general would be satisfied, and abandon the use of intoxicating liquors altogether. But he soon found out, like that great religious reformer Philip Melancthon, who when he went forward to preach the glad tidings of salvation, seemed to think, and said indeed, of his hearers, that nearly all of them would embrace the offers of mercy, that long-established custom, usages, habits, the craving of the appetite, and a variety of other causes and influences, rendered moral suasion unavailing for the purpose of removing the great causes of the crimes and evils which affect society. From that, he had become satisfied, of late, that nothing but the powerful arm of the law would prevail; and from his knowledge of the English law, and from the consideration of analagous legislation with regard to the prohibition of the causes of evil and immorality, and from what had taken place on various occasions, he would say it was not only within the scope and power of parliament to pass the law they were seeking to obtain, but it was their duty to pass the measure at the very earliest period. Experience had proved, in both ancient and modern times, that education alone was not an efficient remedy; some of the most distinguished in literature, art, and science, had been the most addicted to the use of intoxicating liquors. He maintained that the Scriptures contained no sanction for their use as an ordinary beverage; and a great mistake had been committed, and prevailed at the present day, in supposing that the use of intoxicating liquors, provided drunkenness was avoided, was consistent with the spirit, principles, and precepts of Christianity; where as he denied that such was the case. If the spirit of the Bible were embodied, and the truths contained therein carried out in practice, no professor of religion would take intoxicating drinks as an ordinary beverage. He was satisfied from long experience, and he hoped all present would be brought to the same conviction, sooner or later, that there was no remedy would avail but that for which they were contending—the entire abolition of the traffic; and then, and then only, would this great and professedly Christian country be exalted to the honour and glory which he trusted were awaiting it.

The Rev. WILLIAM ARNOT proposed the following resolution:—

“That the thanks of the Conference be presented to the deputation who has just addressed them.”



He said he liked such a meeting as this. He was a wiser man than he was twenty years ago; and one matter in which he had increased a little in wisdom was in not being so confident as he used, in his own opinions being right. He was glad to be lectured to now and then; and very good lectures indeed had he listened to this morning. They who were ministers were quite in the right place in putting their hands to this work. He knew many ministers did not think so yet, but he thought they would be growing wiser by and by. He met with very many excellent ministers who said they saw we were doing a great work, but they could not come down to the level of that sort of work. He knew it was so—they did not come down; but he thought that the work for ministers was on the level of the world here. (Loud applause.) If he were made the minister of a congregation of spirits not embodied, he might wave his lily hand (if he had one) and say he would not come down to physical things and societies like this. But so long as we were bodily men, and as bodily agencies were in Satan's hands to ruin the souls of their brethren, they must come down. He would justify the work by the example and the word of the Lord. His motto in this question was the language of our Saviour, when the poor defiled possessed one lay before him, "Hold thy peace and come out of her." He hoped he was following after his Lord's footsteps humbly and doing His bidding when, in order to reach immortal souls with saving truth, he came down to this awful spirit and said, "Come out of them!" (Cheers.) It was not truth that they were leaving the gospel to go to other things to save men. His only hope for men was, the saving of their souls through the blood of the Lamb, and the quickening of His Spirit: and in order to that, he should, and he must, as he should answer to the Lord, lay on with all his might against everything that hindered the gospel. What he meant to say was that their tendencies might be such as to let go the matters that were physical, and overlook the agencies promoting vice, and so be hindering the work of the gospel. He entirely agreed with the statements made by Mr. Pope, who had certainly cut clean and clear through certain difficulties. He loved the Sabbath prohibition of the liquor traffic; it was most precious—a little section of the whole building erected already. But he most thoroughly agreed with Mr. Pope that that was defended and maintained on a different principle, and that it was not their business here and now. He agreed also with Dr. Lees that it was good policy to drain the field they were endeavouring to cultivate; and he told the brethren here plainly that two parties could work at drainage;—for the enemy was draining the life's blood out of the people of this country. It was said by a Scotch warrior in the moment of battle, "Noo, lads, there's the enemy, if ye dinna shoot them they'll shoot you." (Laughter.) It was perfectly plain that if they did not drain the liquor trade out, it would drain them out. (Cheers.) It was asked whether it was better to go for the whole at once or by degrees. Much as he loved certain instalments they had in Scotland, he liked Mr. Pope's method of instalments better still;—he referred to a permissive law. (Cheers.) Let that law be passed, and then let the ministry of Glasgow loose upon the people of Glasgow, and they would see if they could not persuade them to adopt it. (Cheers.)

The Rev. Canon JENKINS, M.A., seconded the resolution, with great cordiality; and, being strongly invited to speak further by the call of the Conference, he remarked that a few years ago he had never expected to live to see the day when he should say from his heart, "thank God for a Pope"—(laughter)—and when that Pope should have so many decided men of God as his faithful coadjutors, saying Amen to him, and supporting his hands by precept, example, and prayer. He believed from his heart that the success of this great movement, in which they were engaged, depended upon themselves, under God, greatly, if not entirely. On Sunday last, a man of great influence in Cambridge

to whom he told the object of his approaching journey to Manchester, shook his head very significantly and said, "Sir, the world is against you." His answer was this:—"The victory that overcometh the world is our faith"—(loud cheers)—"and if you will accompany me to Manchester you will be convinced that our faith is not a barren faith." He had never been discouraged from the moment he had heard of this movement; but his faith and his hope had been doubled and trebled, yea 50 per cent. increased since yesterday morning. The cause was the cause of God; it was the promotion of His glory, and the success of their ministry. They must do two things; they must preach to their people the principles of the Alliance, and they must second that precept by their example. One of the gravest and most weighty objections he had yet heard urged against them was—"It is very well for you to preach against the traffic from the pulpit when you carry on that traffic in your own dining-room. (Applause.) Therefore, he would say, let us commence the warfare in earnest. (Applause.) From their very office, situation, and calling, they had more influence over society than any other class of men in the world; therefore, if they seconded their precepts by their example, he had no hesitation they would have the world with them, by and bye. The resolution was unanimously adopted.

The CHAIRMAN said it gave him exceeding satisfaction to express to the deputation the gratitude of the Conference for the very admirable address they had presented, and the speeches by which they had been accompanied. He had been reminded to-day of an occurrence which took place, in reference to another question, and which was calculated to afford encouragement. There were movements in different parts of the land for the ultimate abolition of slavery by gradual steps; and, at a large meeting in Dundee, the Rev. Dr. Andrew Thomson got up and said, in substance, that slavery was a sin, and that they ought therefore to call upon the legislature to abolish it at once and for ever. Some one said to him, "If you attempt immediate abolition, there will be great danger of bloodshed." He replied, "I have no desire for bloodshed, I am a man of peace, but if it came to that, '*Fiat justitia ruat cælum*,' 'Let justice be done though the heavens should fall.' " He carried the meeting, and an admirable resolution was passed; and he believed that that meeting led to the entire abolition of slavery. So he would say to the United Kingdom Alliance, seek the entire, complete, and immediate suppression of this great evil. In conclusion, he tendered the thanks of the Conference to the deputation.

Mr Alderman HARVEY tendered their grateful acknowledgments for the vote of thanks, and requested the attendance of every minister at the meeting in the Free Trade Hall, on Thursday evening.

Some business announcements were now made; and the morning sitting was closed by the CHAIRMAN pronouncing a benediction.

### WEDNESDAY AFTERNOON'S SITTING.

The Conference resumed at three o'clock. A prayer was offered by the Rev. T. COLLINS, of Sowerby Bridge.

The CHAIRMAN said that they had now come to the important part of their work. Resolutions had to be submitted, which had been prepared and approved by the resolution committee. The same harmony which had prevailed throughout he trusted would continue. He would take leave to say, in regard to what had passed in the forenoon, he was delighted with the statement made by the Rev. Canon Jenkins, that whilst, as a Conference, they strongly condemned the liquor traffic, they were called upon to manifest that they were in earnest by their own practice and conduct in the matter. He endeavoured to show them, and he (the Chairman) thought that the abstinence cause and that of the Alliance were in complete harmony; and, in fact, it was by the operation of temperance and abstinence movements that public opinion had been brought

to that condition, that the United Kingdom Alliance could, at all, attempt the course that it had pursued. He trusted that whilst here, and when separated from one another, they would feel the importance of the different parties engaged in these objects, though in some respects distinct from one another, co-operating and helping one another forward in the one great cause, the deliverance of our land from the sin of drunkenness. He might venture to say, with reference to the Sabbath question, that he thought there was a way of doing something that would meet the views of some friends, and not in the slightest degree be exceptionable to others. The Resolutions Committee had prepared resolutions, which were in their hands; and the committee, with whom he had had a conference, were quite willing to make a slight change, by an addition, deploring Sabbath profanation, as one of the evils attending the liquor traffic.

The Rev. DAWSON BURNS said he had to announce to the Conference that, the Resolution Committee had had two meetings—one after Tuesday evening's sitting, and the other between this morning and afternoon's sitting. A number of suggestions had been handed in, in reference to addresses from the Conference to various classes and individuals, such as poor-law guardians, medical men, and others. The committee did not feel themselves in a position to recommend the preparation of any further addresses beyond those which had already been agreed to. The subject of a resolution in reference to the Sunday traffic, had also been brought before the Committee, and they were unanimously of opinion it would be better not to introduce any substantive resolution on that subject. He then read the resolutions which they had agreed should be submitted to the Conference after the three that had been printed.

The Rev. H. TARRANT then read the first of the printed resolutions, as follows:—

“That this Conference, deeply impressed with the statements which have been laid before it, in connection with other facts generally known, with respect to the sad and disastrous influence of the traffic in intoxicating drink upon the prosperity and progress of the Christian churches, and upon the social condition of the people, desires to record its conviction that the suppression of that traffic is a question deserving not only the sympathy but the cordial and active aid of all ministers of religion; and that the successful solution of the difficulties of that question rests very mainly upon the Christian churches. This Conference, therefore, recommends that every minister use his utmost exertions to advance the cause, not only with the people of his charge, but with all with whom he may come in contact.”

The Rev. J. BARDSLEY, Manchester, said it gave him great pleasure to move the adoption of this resolution. He was quite sure that in economising time they would be best promoting the object they had in view. Those who were accustomed to take part in missionary enterprise were often taunted by those who were dead upon this subject, and told to Christianise the heathen at home. It was a remarkable fact, and they would always find it to be the case, that those persons who were seeking to send the gospel far as the winds can blow, and the ocean roll, were those who were doing everything to elevate the morals of the people at home. He would venture to say that upon this question it would be precisely the same. If any brethren entertained strong opinions about Sabbath legislation, he would by all means advise them to go on and agitate the question; but they might rest assured that Sabbath legislation would depend mainly upon those who were trying to secure a Maine-law for seven days in the week. It was not necessary now to enter into the abstract view of the question of prohibition; it was now thoroughly imbued in all their minds. The fact was, the very germ of prohibition was contained in the present licensing system, (hear, hear); if the legislature of the country



had a right to regulate the traffic, it should undoubtedly, if it were found expedient, have the right to suppress it; and, therefore, it was not at all necessary to enter into this view of the question, because they all clearly understood that there was no such thing in society as what was called natural right. There was civil liberty, but that was a different thing. There was no man in England had a right to sell alcoholic drinks; he had a privilege to do it, and that privilege had been conferred by law; and the law which conferred that privilege could withdraw it, if it could only be shown, as they believed it could, that this traffic was injurious to the health, morals, and property of the country. Why, then, the traffic ought to be extinguished as a nuisance. But, at the same time, it was the religious and moral aspect of the question, with which they, as ministers, had to do. He need hardly say that they were all painfully convinced that this traffic did more than anything else to paralyse their exertions; it was the great hindrance in the way of their work; it tainted the minds of their youth; like an insatiable wolf it crept into their folds and stole away the lambs of their flock. He repeated that it was that that more than any thing else paralysed the energy of the Christian church; and it, therefore, appeared to him that this was a question upon which no earnest and faithful minister of Christ could possibly be neutral. He did not mean to say that every man might be prepared to adopt their view; that was a different thing; but he did think that no intelligent and faithful minister of Christ could be indifferent to the question; he must be looking out for something that would eradicate this great evil. He could not at all understand how a clergyman or minister, when he heard from across the water that the Maine-law was a failure, could exult over the statement, which seemed a kind of salve to his conscience; and he would say that this question was one upon which it appeared to him that neutrality was treason. He did not know of anything that was so calculated to create what he might call a moral sickness, as to hear ministers of Christ talking about their love of Christ, their great obligations to serve him, and that they were not their own but were bought with a price, and then finding that they were not prepared to exercise self-denial. (Hear, hear.) So far from their movement, in his estimation, taking the place of Christianity, his adoption of total abstinence, and his adherence to the Alliance were the result of deep religious conviction. (Hear, hear,) and applause.) It was part of his own religious experience. He felt that, from a deep sense of duty, he was called upon to adopt this line of conduct; and he could only say for himself that it was now twenty-two or twenty-three years since he first began to take any part in the question. It was his lot to be associated with a clergyman, whom some might remember, the Rev. Theodore Hewley; and the next best thing to the communication of the grace of God to his soul, was that he was placed with a clergyman who was calculated to imbue his mind upon this great and important subject, and as the head of a family, and the pastor of a parish, he believed that this had been one of his choicest blessings, for which he hoped he should ever thank God, and he believed he should do throughout eternity. Let them, pray then, that they might be deeply impressed with the importance of this movement. Let them remember that they were called upon to be models of self-denial and purity of conduct, and everything of that kind. For their tenderness they were called shepherds, for their vigilance they were called watchmen, for their patience they were called fishermen, for their diligence they were called labourers; let them not forget that for their faithfulness they were called stewards; it was expected of stewards that they would be found faithful. This resolution pledged every minister to use his best endeavours to promote the great object of the United Kingdom Alliance, not only amongst his own people, but with all with whom he came in contact. It must be left to the judgment of every minister how he would discharge this duty. He thought

it might admit of doubt as to whether they should attempt to carry their own people by assault, or whether they should do it by sapping and mining. (Laughter.) He left it to the judgment and conscience of every minister. He believed that sometimes, upon all subjects where there was strong prejudice, and a thing had been sanctioned by long custom, and everything of that kind, it might admit of doubt whether, upon the whole, it was the most skilful and effective to take their people by assault, or whether they should not endeavour to insinuate the question. He had always made it a point to take up this great question when it occurred in the reading for the day; and he thought that this had been very important and very effective. He would say let them be in earnest; let them pray that they might be of one accord; let them adopt, upon this one question, the motto of St. Paul, "This one thing I do." They ought to be in earnest that they might avoid having an inscription over their tombstones, which he had read of or some one had told him of:—

"Here lies a man, who, when he died,  
Nobody laughed, and nobody cried;  
And who he was, and how he fares,  
Nobody knows, and nobody cares."

The Rev. JOHN GUTHRIE, of Greenock, seconded the motion. He said that the resolution spoke of what they ought to do in their respective spheres. He was much struck by what Mr. Pope said that morning—how much they might stir those who were in high positions by their moral influence; and he thought that not a little might be done by Christian ministers in that way. He was persuaded that there was a deepening feeling on the part of their magistrates everywhere, as well as of others in high places, in reference to this traffic. He was appointed by the Total Abstinence Society, lately, one of a deputation to present a memorial to the justices on the day for renewing licenses; and, contrary to the usual practice, instead of presenting it privately, he was ushered into the midst of the assembled publicans, who were waiting for the renewal of their licenses. He was very curious to know how it was that the usual course had been departed from, and he ascertained from a person who was in the confidence of the justices that they wished some moral influence to be brought to bear upon the publicans; the magistrates wished for the support of the moral part of the community, and this, he believed, was one reason why the course was adopted. In order to give weight to their testimony against the liquor traffic, and for a Maine-law, they ought to be total abstainers themselves; they ought to have their own hands clean; and unless they were, although they might speak against the traffic, they would not speak very effectively; if their tongues did not literally cleave to the roofs of their mouths, they would only move loosely and inefficiently in the cause. He would allude to the importance, as much as possible, of strengthening their position as regarded their own communions. This was a somewhat delicate point; and he was not unaware that there might be differences of church constitution, and other matters, which would become the exercise of a little reserve. He might be allowed to state, as they were a Ministerial Conference, met to compare notes, that the practice of the church with which he stood connected was that those who were engaged in the traffic were not admissible to communion, though they were eligible to church membership. The members of his congregation—that was to say, those who habitually attended his ministry—had comprised several publicans, and three or four—he believed almost all—were present on the occasion to which he had alluded. He made it a point of duty to visit them as well as the other members of the church, and he had, at the same time, made it a point of honour and conscience not to lose the opportunity of remonstrating in every case with them as to the nature of their traffic; and the result had been that several had been driven away from his ministry, and also one or two had been led to relinquish the traffic. It would rejoice his

heart to know that a similar practice, whatever might be its modification, was adopted throughout the country. What was true of his church was true of the denomination to which he belonged. It was not a large one, containing not more than 40 ministers and 20 students, who were total abstainers; and although this moral influence could not carry a Maine-law it might do a great deal. There was no prohibitory regulation in that little denomination, no rule making it imperative on either minister or student to be a total abstainer; that had never been made a test in their churches, and, in point of fact, many of their members were not total abstainers; and the result, as regarded ministers and students, was due entirely to moral influences and moral causes.

The Rev. T. HUTTON, of Northampton, moved an amendment, inserting the words "upon the sanctification of the Sabbath," after "Christian churches," which was seconded by the Rev. Robert Steel. A discussion followed, in which the Revs. Dr. M'Kerrow, James Bardsley, W. Paterson, G. T. Fox, J. Doxey, J. Nichol, W. Hanna, J. Guthrie, Canon Jenkins, and W. Harris, took part. The feeling of the meeting being evidently in favour of the additional clause, it was ultimately adopted unanimously.

The resolution as amended stood thus:—

"That this Conference, deeply impressed with the statements which have been laid before it, in connection with other facts generally known, with respect to the sad and disastrous influence of the traffic in intoxicating drink upon the prosperity and progress of the Christian churches, upon the sanctification of the Sabbath, and upon the social condition of the people, desires to record its conviction that the suppression of that traffic is a question deserving not only the sympathy, but the cordial and active aid of all ministers of religion; and that the successful solution of the difficulties of that question rests mainly with the Christian churches. The Conference, therefore, recommends that every minister use his utmost exertions to advance the cause, not only with the people of his charge, but with all with whom he may come in contact."

The Rev. WM. ARNOT, M.A., moved:—

"That this Conference, having regard to the enormous and inseparable evils attendant on the traffic in intoxicating drinks, is of opinion that for a government to license and legalise that traffic, and thus derive a revenue from the vices and demoralisation of the people, is to pursue a policy at once derogatory to the dignity of government, and a violation of its very objects and purpose; that this Conference, therefore, believes that such a policy calls for a general condemnation of the public, and the most earnest efforts for its reversal."

As it was important that in this very large meeting every man should have full liberty to express his mind, he would refrain from making a speech in support of the resolution. They complained of the legislative sanction of this traffic, which in its nature was evil; evil only, and that continually, to the interests of the community—and, therefore, the government should not continue to sanction it. And, secondly, the legislature had stamped it as a nuisance, and therefore it was inconsistent to sanction it, as they now did. In the nature of the thing it was evil. Its necessary and uniform effects were most disastrous to the community. It was entirely different in its nature from other traffics. The article which the seller sold, and the buyer used, was of such a nature that it both increased the buyer's desire to have more of it, and weakened his judgment to decide whether he ought to have any more of it or no; so that the moment one glass of the article was sold, the seller and the customer were not on equal terms at all. The customer was a child, and should be protected by the community. Under these circumstances, when the customer had been often before the seller, his judgment became permanently damaged, and he was unable to protect himself, and it was our interest and our duty to protect him.



The nature of the traffic had been deeply impressed on his mind by the following tragedy, of which he had learned the sequel within the last few days. In a town of 2,000 inhabitants, a public-house was kept by a widow. Her two brothers were taking dinner in the house one day, when one, who had been addicted to the intemperate use of drink, in a quarrel stabbed his brother to the heart. He was tried, and, on account of insanity, confined for life. The widowed sister continued to trip across that blood-stained floor, with a tray to serve her customers. A few weeks since she died, and she called her two grown-up daughters, who were able for nothing but to sell whisky, to her bedside, and charged them on her death-bed, and extracted a promise from them that they would not continue to sell whisky. She had sold it herself to her latest day. A crowd of competitors came to the owner of the house, and offered rent until the amount that had been paid by the widow was doubled. He was holding it at double the rent when the justices were so shocked by such a state of things that they withheld the license altogether; and now the man could not get his house let at all. It was on account of occurrences like these, in certain districts, that he would like a permissive law; because such facts shocked the sense of the community, and these districts would, under the impression produced, vote for prohibition in so far as they were concerned; and when they had decided for it, they would keep by it. The legislature of the country had already committed themselves to our principles, and only hampered themselves and us by refusing to carry them rightly out; and he would mention three facts, which he considered important, to show that the government needed the support of public opinion, otherwise they could not and would not do it; and to show that the government looked upon the traffic in intoxicating drinks as a nuisance, and upon the persons who conducted it as standing without the pale of the other ranks of society. He referred, in proof, to a circular sent by the Postmaster-General, the Duke of Argyll, reiterating an order of his predecessors that no man should be employed in the Post Office in any department who kept a public-house, either by himself, his wife, or any of his family; and the reason was given;—it was, that the moral influences of his home were such that it would not be safe to entrust the interests of the community to his hands. Mr. Arnot referred also to the grants of the Committee of Education, which are withheld from every candidate for pupil teachership whose father, uncle, or guardian, keeps a public-house; and here again the reason was given by the government, namely, that the influences of the child's home were such that it would not be safe for the character of the school for him to be in it. Another fact to which he referred was this:—the Emigrant Commissioners require that applicants for government emigration shall get certain certificates signed, and one of their certificates has at the bottom of it the words, "This certificate to be signed by two respectable householders;" and then a large "N.B."—"No publican to sign this certificate." Now, mighty as Lord Palmerston was with his majority, he defied him to proscribe any other class of the community in that way. Were a Home Secretary to single out the bakers, or any other class, and intimate that there should be no government employment given to them because of the immoral influences of their homes, he would be turned out of his place. (Cheers.) But not a tongue was raised against it now; because all knew that although against the publicans it was good. They did not come short in love for the men engaged in the trade; it was the trade. No man could be concerned for the good of his neighbour, and at the same time try to drive his trade; for the prosperity of his trade was the destruction of his neighbour. He wished the Conference to know a cheering fact as to the progress of this cause. The Free Church Assembly—it was one representing Scotland; he would not call it large here, but for Scotland it was a large one, and one that had a bone in its sleeve—(laughter)—met a few days ago, and

an eminent temperance reformer, a member of it, presented a report, which was unanimously adopted, and which contained an expression of deep regret that any member or office-bearer of the church should have his property employed, or let to be employed in the sale of ardent spirits. He accounted it a great advance when a large ecclesiastical body unanimously entertained that question, and adopted, at least for the first step, a pretty decisive opinion upon the subject. He begged to move the resolution, and he would say, with a reverend friend in the forenoon, that he was very, very much further advanced in hopefulness than he was three days ago on this question; and when an eloquent brother made a capital hit by saying that he was surprised he should have come to be thankful to God for a Pope, he lost it at the time and thought he said that he was thankful to God for hope; and he felt that that was his very condition, he was thankful to God for hope. He remembered a friend of his who told him some time ago, during the siege of Sebastopol, that we Maine-law men were shooting our cannons not against the walls, but up into the air. However, it was by cannons fired into the air—it was by the bombshells—that Sebastopol was really taken. (Cheers.)

The Rev. T. PENROSE, of Leeds, in seconding the resolution, said that as a son, a father, a husband, a brother, a minister, and a teetotaler of more than twenty years standing, he should be ashamed of himself if he had not sympathy with this movement. He heartily agreed in the utterance of Mr. Arnot, in commending this resolution for adoption.

The Hon. and Rev. LELAND NOEL supported the resolution.

The Rev. A. TRILLY, Cardiff, also supported the resolution. He regretted his absence on the preceding day, as he should like to have heard the facts brought before the Conference, and there was one or two he should have named. He was grieved to state that some students of a college, in Wales, had been expelled for drunkenness, and that out of forty students ten had fallen through drink. The resolution said that the policy of the government deserved the general condemnation of the public. He was most sanguine in reference to this point, that there was a much larger amount of public sentiment in favour of this movement than they had any idea of; yea, he believed that if the country were polled tomorrow they would have a large majority, even of the working men, in favour of the proposed measure. He had conversed with a large number in reference to it; and he believed that the drunkards themselves, and the drinking part of the community, would be glad for such a measure to be passed to protect them from the temptation to which the traffic exposed them.

The Rev. E. EDWARDS, Frome, said that he, too, had the excuse for addressing the Conference now, that he was not present yesterday, and he wished to state a few facts in connection with the church of which he was pastor. Within the last six months they had had to expel something like seven persons, who, previously, were good fathers and good citizens, and they fell through what they would allow him to call the accursed traffic in intoxicating drink. One was a working man, who ought to have earned something like £7 or £8 a week, but who, on Thursday night, was obliged to have two policemen to prevent him maltreating his wife and children. By whom was he supplied with that which made him into a fiend? By a member of a Christian church; mark that! The person who sold him the liquor was a member of a Christian church. A respectable farmer, a member of his congregation, was so reduced that he was obliged to give up his farm; he left it  $2\frac{1}{2}$  years behind in his rent; and, at the time when his wife and children were almost begging their bread, he had observed this man on the Sabbath evening go out during the singing, before the sermon, and come in after the prayer before the sermon; and he found out that this man was in the regular habit, Sabbath after Sabbath, of going out from the place of worship to an adjoining public-house, and indulg-

ing his appetite for strong drink. This man went to the public-house before coming to the place of worship, during the service, and afterwards. Let them exert the influence which God had put into their hands, and they would soon sweep this evil from the face of the earth; and then there would be a chance for Christ's kingdom to come, and his will to be done upon earth as it is done in heaven.

The resolution was then put and carried unanimously.

The third resolution, which has been printed, was as follows:—

“That this Conference, convinced that the mischief resulting from the traffic in intoxicating drinks, is due not to the time of sale, person who sells, place where sold, or any other of the circumstances of the trade, but necessarily arises from the trade itself and the peculiar character of the article sold, is of opinion that although temporary palliation may possibly be obtained by less sweeping enactments, the eradication of the evil cannot be effected until the entire traffic is suppressed by law.”

The Rev. H. GALE, B.C.L., Treborough, proposed the adoption of this resolution. He was one of the first, he believed—perhaps almost the very first of the provincial ministers, out of Manchester—who appended his name to the list of members of the United Kingdom Alliance; and he rejoiced he was one of those fortunate enough to be made acquainted with its existence, and had the wit to join it when he did. His conscience would not satisfy him if he did not say a word or two as to the real source of the mischief, the drinks. Mr. Pope had told them that he thought he would run through the statutes at large, and see how many laws had been made upon this subject, but, after getting through one or two reigns, he found the work was so immense, and the statutes so numerous, that he left the thing in its infancy. This trade had given rise to more legislation than any other thing with which the country had had to deal in the House of Commons. Therefore, the point was settled that it was not affected by the time of sale, the persons selling, or any of the other circumstances of the case. It was the peculiar character of the thing sold, and that being the case, the liquor itself being a poison, and nothing short of it, from small beer up to brandy, the difference being in the quantity of alcohol contained; they could not regulate to make it a business that ought to be carried on. Therefore they came to the conclusion stated in the last part of the resolution. Mr. Arnot said, in his sermon, that those ministers of the gospel who indulged in intoxicating drinks, shut themselves out effectually from one grand, glorious, privilege, and this privilege was that of having anything to do with the conversion and reformation of the drunkard. He maintained this was not the end of their want of privilege; it was not the end of their guilt. He was speaking now what he thought and felt, and what he thought he could prove. Every minister of the gospel who took intoxicating drinks, not only shut himself out from that privilege, but he was an instrument in the carrying on of that system of ruin, devastation, murder, and iniquity, with which this traffic was replete. There was an axiom of the English law, that what a man did through an agent, which he could prevent, he was as responsible for as though he did it himself. The other day, when two soldiers were walking upon the quay, at Woolwich, one either fell or was pushed into the water; he cried for help, and his hard-hearted companion refused to give it; and there was no doubt that this man accelerated the death of the other, by not rendering assistance, just as much as if he had actually pushed him in. How did this stand with regard to the traffic? There was a responsibility resting upon the accessory as well as upon the principal; and he could not release his mind from the great responsibility of exerting himself to prevent the instrument of death being wielded. It became them to look at this trade in all its bearings. He looked upon the United Kingdom Alliance as the great deliverer of the present day, in a somewhat similar position to that of Moses, when he led the children of Israel out



of Egypt into the promised land; he looked upon the pillar of fire by night, when in difficulty, with regard to this question, and upon the pillar of cloud by day, when in the sunshine of prosperity, and he hoped to keep his eye fixed upon it, and never to swerve from it until they were passed right through the Red Sea of difficulty, and that legislation, which was in favour of the drink traffic, was made to stand on each side until the United Kingdom Alliance passed through with a bill for the suppression of the liquor, and then that very legislation which had once protected would fall in upon their foes. He believed that would be something like the end of the thing, and that it was not far off. He approved of the proposed permissive character of the bill, which, when placed upon the statute book, need not be put into operation, in any single parish or county, unless the people required it; and they had heard to-day that the principality of Wales was ready for it, so that if a bill were passed next session, Wales would be actually relieved from this traffic, under the operation of so benevolent, and beneficial, and christianly piece of legislation. He had great pleasure in proposing the resolution.

The Rev. Dr. BURNS seconded the resolution. It referred to mischief that was existing, but did not say what it was. He took it for granted that he might say that the mischief was a universal mischief; it afflicted the whole of society; and it was an unmixed mischief, for the traffic was good for nothing, and to no one. In obtaining the complete prohibition of the liquor traffic, they would do good to the whole of society, it would not only benefit drunkards but sober people, but would be the greatest blessing to those in the traffic. Nobody derived any real and permanent good from it. The resolution also referred to some of the sources from which the mischief did not arise. It did not arise from any of the incidental circumstances connected with the traffic. It did not arise from the time of selling, for people might be made drunk in the forenoon as well as in the evening. It did not arise from the person selling, who might be respectable, and go into the business unconscious of it; but no person could engage in the business without being a source of mischief. All persons who were engaged in it were to some extent instruments of it, whether in the beer-shop, the gin-palace, the public-house, or the hotel. The resolution stated to what source the mischief was to be traced. It was in the thing sold; it was in the commodity which was the subject of this traffic. The resolution also referred to the fact that mere palliatives would not do in this matter. It would not do to attempt merely to regulate the evil, for it was a mischief, an unmixed, universal, constant mischief. Then let the source be destroyed. Where there was disease of the body, it was was not only desirable to remove a portion of it but to remove the whole of it; so with this traffic they must drive it out; it was too bad to be mended. How was it to be done? By passing a prohibitory law—first of all in the house of the British people, of which the present assembly formed a respectable part. He thought that, with labourers employed extensively in the field, a few years would be sufficient to put down this monstrous source of mischief. He did not conceive that any one could doubt the existence of this fearful mischief, which had never been described, or that any one could dispute that the source of it was alcoholic drinks, and that all other circumstances were as nothing compared with the injury they inflicted. Ministers of the gospel, who were pledged to promote the kingdom of Christ in the world, surely could not be indifferent to that which formed their greatest stumbling block. All other sources of difficulty were as nothing compared with this monster evil, this terrible obstruction to the progress of the kingdom of Christ; and, therefore, he most heartily seconded the resolution.

The resolution was carried unanimously.

The Hon. and Rev. LELAND NOEL, M.A., moved—

“That this Conference, recognising the religious press as established for the

special promotion of the highest interests of morality and religion, rejoices in the support which a portion of that press has given to the cause of legal prohibition, and earnestly invites the co-operation of the whole in the same excellent movement."

The Rev. WM. REID, of Stirling, seconded the resolution, remarking that he had spoken upon the subject on the preceding day.

It was asked what portion of the press had taken this subject up; and in reply the *Glasgow Christian News* was mentioned, and it was said the *Christian Weekly News* did so long as it was in existence. The *Northern Daily Express* was also named; and a minister said that he believed all the Welsh papers, without exception, had taken their side.

A MINISTER said that the object of this resolution might be considerably forwarded if ministers present and others would write to the editors of respectable papers, and urge this subject upon their attention.

The resolution then passed.

The Rev. A. INGLIS, Manchester, moved:—

"That this Conference recommends the brethren assembled, and other Christian ministers throughout the country, sympathising with their views, to bring the subject of the suppression of the liquor traffic at least once before their congregations, on the first convenient opportunity."

But few words, he said, were necessary to support this resolution. They had now come, as it appeared to him, to one of the great leading branches of their proceedings in the Conference. This resolution indicated a course of action to be taken after the Conference was concluded. In the forenoon Mr. Pope and others made special allusion to the necessity for their taking action. Of course, the resolution was only a recommendation; they could do no more in Conference than recommend brethren in a matter of this sort. They had had a statement that afternoon from a brother as to the difficulties some ministers experienced in mentioning the matter of temperance, much less that of the Maine-law. This was, therefore, only a recommendation; and it was such a recommendation that, if they agreed heartily to it, he was convinced, would embolden ministers who were present to bring the matter before their congregations, and also others throughout the country who were not present. There was something in the sympathy of numbers; and something in feeling that they could take one another by the hand. With the sympathy of such a Conference, a minister might now do something more than he otherwise could have done; and he took it that this was one of the greatest benefits that would result from the Conference, that they would be more emboldened to speak upon the subject when duty called them to do so. He was sure there was not a minister, from one end of the country to the other, who had conviction upon the subject who would not be thus emboldened.

The Rev. J. B. WHEELER, Coppenhall, seconded the resolution, remarking that he brought the subject before his congregation, when the chapter relating to the Rechabites was the lesson for the day; and he hoped others would do the same.

The Rev. W. T. SYMONS, Helstone, supported the resolution, which he thought they would all feel deeply interested in carrying out. His hopes began to be raised when they were told with regard to Wales that it was ready for a Maine-law; but he was appalled when he heard the statements as to ministers not entertaining a resolution prohibiting students drinking and smoking at public-houses.

The Rev. A. IRWINE, Richmond, supported the resolution. He said that they must give offence if they spoke the truth; but, at the risk of offending some, he would urge that this matter should be brought before the people.

The resolution then passed unanimously.

The Rev. Dawson BURNS moved:—

"That this Conference recommends to the committee of the United Kingdom Alliance, as a means of rendering important service to the cause of prohibition in this country, the early procurement and publication of further statistics, if possible from official sources, showing more especially the moral and religious advantages derived by the Maine-law states from prohibitory legislation."

They all felt the value of authentic statistical information, especially if obtained from official sources; and he apprehended that if this resolution were conveyed to the committee of the United Kingdom Alliance, who were a permanent body, they would be able to correspond with societies and obtain statistics which would, in due time, come to gladden their hearts, comfort their friends, and silence their enemies.

The Rev. A. MACKAY, Antrim, in seconding the resolution, explained that on the preceding day he was an involuntary transgressor of the rule that no one should speak longer than ten minutes. He had heard ministers speaking in reference to the fear some had in bringing this subject before their congregations. At an early period of his life he learned what the apostle said, "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." For his part, there was not a soul who knew anything of him that expected better from him. They knew from the first to the last, and they had nothing else to expect, and he would state it freely, fully, and everywhere, out-and-out teetotalism, and out-and-out Maine-lawism. They had made up their minds, and therefore they had nothing else to expect. When he knew that God was for us, he had no fear if the world were against us. A person said to him that their object was visionary. Was it visionary, he asked, to believe in the truth of that prediction, that the "Knowledge of the glory of the Lord shall cover the face of the whole earth?" Was it visionary to believe in the truth of that prophecy, "That righteousness shall cover the earth, as the waters the great deep?" Then said he to the objection, "These predictions can never be fulfilled until the liquor traffic be destroyed; and if I be a believer in the truth of these predictions, I am a believer in the success of the Maine-law." On these grounds, therefore, he had no fears, however else he might feel inclined to indulge them; and he would go on in the name of the Lord. He could testify that to the utmost extent of his knowledge, which was pretty extensive in the north-eastern district of Ireland, "The voice of the people is for you," and a great number of ministers were for them also. He had great pleasure in seconding the resolution.

The Rev. S. CLARKSON said that in the resolution they asked the Executive Committee of the United Kingdom Alliance to furnish them with more alimint in the shape of statistics, &c.; and he had no doubt that that committee would comply with the request, if furnished with the necessary funds. It was perfectly fair for the Executive Committee of the United Kingdom Alliance to say, "Brethren, do what you can; help us to circulate our newspaper." It was an admirable family weekly newspaper; it contained nothing objectionable; he was a constant reader of it, and it was one of the best family newspapers a man could take into his house. As one of those who had spent days and nights in preparing for this Conference, he would say that, whatever additional issues there may be from the office, don't forget the newspaper. The Anti-Corn Law League did wonders by its newspaper; it was circulated far and wide; it was one of the great levers by which they lifted the country; and if they would only circulate the *Alliance Weekly News* as it ought to be circulated, and as it deserved to be, they would contribute greatly to results they all desired.

It was stated that the Total Abstinence Society of Greenock was Maine-law almost to a man, so far as the speaker knew; they took a number of copies of the *Alliance Weekly News* expressly to circulate them amongst ministers and



others, and in quarters where it was desirable to extend information. If this plan were adopted in all the different parts to which they might disperse themselves, on breaking up, by the temperance societies, a very great deal might be done to extend their principles.

The Rev. A. MACKEY was understood to state that he had obtained 400 subscribers to it.

The CHAIRMAN having put the resolution, which was unanimously carried, the benediction was pronounced, and the Conference adjourned.

### THIRD DAY—THURSDAY, JUNE 11TH, 1857.

TOWN HALL, MANCHESTER.

The Conference opened at half-past nine o'clock.

Prayer was offered up by the Rev. A. Gilbert, Manchester.

In the absence of the chairman for the day, the Rev. W. Urwick, D.D., Dublin, the chair was taken by the Rev. Canon JENKINS, M.A., Dowlais, who said: It is the privilege of a chairman not to make a speech, and doubly and trebly so that of a deputy-chairman; but I would make one remark. If any-one present had the smallest misgiving whether, as ministers of the gospel, we are in our right place, in this room, and engaged in this movement; if any, not merely present but outside, thought our cause is not a good one, there is one argument, which appears forcibly to my mind, which silences every objection of that nature—that the platform of our movement is so practical that it admits, without the smallest compromising of any principle, that in it ministers of different sections of the church should meet together, with one heart and one mind, and one soul, carrying on one great work. Surely our cause must be good, if all of us are agreed, and can say our hearty, Amen, and put our hands conscientiously to the work to carry it on. This to me silences every objection as to the nature, the goodness, the excellency, and necessity of our movement.

The Rev. G. T. Fox, M.A., Durham, read the following letter:—

“Dulby House, City Road, June 10th, (E. C.)

“SIR,—Being thoroughly convinced from what I have seen in the discharge of my duties as parish priest, in London, during a quarter of a century, that the gin-shop is one of the chief impediments to all religious and educational progress, and the fertile cause of degradation, disease, poverty, and distress to the poor, I have much pleasure in requesting that my name may be added to the members of the society for promoting the enactment of a law for the suppression of the sale of gin, as at present allowed. I am, Sir, yours obediently,

“J. M. RODWELL,

“Rector of Ethelburgh, London.

“Rev. G. T. Fox.”

Mr. Fox said that the writer of the letter was the secretary of the society for promoting the employment of additional curates in populous places.

A resolution recommending the formation of Temperance Maine-law Association, in connection with congregations, was proposed by the Rev. — Cornford, London, seconded by the Rev. J. Barnaby, Bradford, and supported by several ministers; but on the representation of the Revs. Dr. Burns, Mr. Rowe, Mr. Fisher, Dr. McKerrow, and Mr. C. T. Moore, supported by the Conference, it was withdrawn.

The chair was then taken by

The Rev. Dr. URWICK, the chairman for the day, who said,—

I am called an Independent, but I am sometimes placed in circumstances in which I do not feel myself altogether and entirely independent. It so happens I am located with an excellent and worthy family, some miles distant, and it was not possible I should be with you at the commencement of the proceedings. Otherwise, I should have been; and now I could have wished that the gentle-

man who has occupied the chair so kindly during my absence would have consented to retain it for the remainder of the morning. However, as that is declined, we will proceed with the general business. A deputation from the British Temperance League will now be introduced.

#### DEPUTATION FROM BRITISH TEMPERANCE LEAGUE.

A deputation from the Committee of the British Temperance League was then introduced. It consisted of Messrs. Wm. Bradley, John Cunliffe, Robt. Knowles, James Barlow, John Hiton, Thomas Briercliffe, and Wm. Morris. Mr. Cunliffe read and presented the following address:—

REVEREND SIRS,—On an occasion of such deep interest and importance as the assembling of such a large number of Christian ministers, from all parts of Great Britain, for the consideration of the traffic in intoxicating liquors, the Committee of the British Temperance League desire to embrace the opportunity of stating how highly they appreciate the object, and of expressing their profound regard for those who are engaged in such a noble enterprise.

The institution which we represent was formed in the year 1834, and consists of auxiliary societies, which adopt a pledge of entire abstinence from all intoxicating liquors, and expressive of an obligation on the part of the members to discountenance the causes and practices of intemperance; and also of individual members who have taken a pledge involving the same principle. In furtherance of its great object it employs a staff of six agents, as well as publishes a monthly periodical—*The British Temperance Advocate*—besides various other matters calculated to promote the temperance reformation.

From this brief outline of our object and the means we employ, it will be perceived that our great aim is to teach the doctrine of abstinence from all intoxicating liquors in its most comprehensive form; regarding those liquors, as beverages, as not only useless, but mischievous to the community, and believing that entire abstinence from them is compatible with the most perfect health, and would greatly contribute to the health, the prosperity, and morality, and the happiness of the human race.

In the prosecution of our work, obstacles of no ordinary kind have presented themselves, arising from vitiated appetite, blinding interest, and the tyranny of drinking customs. These, in the various forms of obstructive power, have stood in the way of the reclamation of thousands, and in countless instances their destructive agency has undone the results of long and anxious labour, and brought despair and ruin into homes which for years had been blessed with the highest degree of earthly happiness on account of the absence of that enemy of all domestic comfort—alcoholic poison. But, notwithstanding the multiplied evil influences which flow from the sources just alluded to, these sink into comparative insignificance when placed in contrast with the legalised appliances of Great Britain and Ireland employed in the manufacture and sale of intoxicating liquors. The number of houses now existing under the sanction and protection of law, even supposing that they dispensed an important necessary of life, are out of all proportion to the possible requirements of the population; but when it is remembered that the use of the article which they give in return for millions of the gold of the people is attended with consequences which mock the descriptive powers of

the most eloquent tongue or pen, the wonder is, that a professedly Christian country should have tolerated them in such numbers so long. Beside the more than questionable policy of deriving revenue from such a source, the relation of Government to the liquor traffic which produces most of the pauperism and crime of the country is altogether subversive of the paternal character of rulers, and makes them appear as the enemies, rather than the friends, of those over whom they are placed in authority. It may be stated as a sound maxim of jurisprudence, that the relation of governments, especially Christian governments, to all proved sources of debasement and crime should be of a *prohibitory* character, instead of, as in the case of the question you are met to consider, one of a fostering and protective kind. Were the Houses of Parliament to take such a position as is here indicated, and give the country the benefit of a prohibitory law as regards the sale of intoxicating drinks, the people would still require sound temperance teaching in reference to the injurious character and unhealthful properties of all alcoholic liquors.

Nine years ago, a Conference of Christian ministers was held in this city under the auspices of the institution we have the honour to represent, to consult how they might most effectually advance the cause of temperance. The report and documents issued by them were of the most valuable character, and were productive of much good. From the assembly it is now our privilege to address, we anticipate results of the same cheering kind, as tending to produce a change in the public sentiment of the country on the use, manufacture, and sale of intoxicating drinks. Occupying as you do the highest earthly stations, and by your ministrations, under the Divine blessing, forming the character and influencing the destiny of tens of thousands, your Christian example and true utterances on the use, manufacture, and sale of intoxicating liquor will tend to shorten the reign of this great destroyer of the human race. In the various localities where the Great Head of the Church has called you to labour, you have abundant opportunities of showing to the people of your respective charges, as well as others, the unmixed evil of the liquor traffic; of exhibiting your disapproval of drinking customs, and in numberless ways of discountenancing the causes and practices of intemperance. We rejoice that the Executive Committee of the United Kingdom Alliance has afforded you the opportunity of giving your united testimony against the patronage which extends to a system fraught with all manner of abomination, and which slays its tens of thousands every year.

That the Divine blessing may crown your deliberations, and cause them to bear abundant fruit after many days, is the sincere prayer of your fellow-labourers in the cause of temperance and prohibition,

THE COMMITTEE  
OF THE BRITISH TEMPERANCE LEAGUE.

The deputation then withdrew.

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#### ADDRESS OF THE HON. NEAL DOW.

The CHAIRMAN: I have now the great pleasure of introducing to you the Hon. Neal Dow. (Loud applause.) I need not say a word, gentlemen, as to how cordially he is welcome. (Loud and protracted applause, the members of the Conference rising from their seats.)



The Hon. NEAL Dow: I think the importance of this occasion in the general interest of temperance throughout the world cannot be over estimated. I don't think we can very well over estimate the influence of the Christian church in relation to all matters connected with the moral and spiritual interests of the people. If this were simply a political question, bearing upon political economy, perhaps it would be hardly a fair thing for clergymen to come together as clergymen to consider that question. But whilst this is really a very important question as connected with the political condition of the country, and the prosperity of the country as a nation, in all its relations, at the same time it is of importance as connected with the moral and spiritual interests of the people. It is, therefore, as it seems to me, a very right and fair thing that clergymen, as such, should act together to consider this matter; and if there is any surprise to me, it is not that such large numbers of ministers of religion, of all denominations, from different parts of this great kingdom, should assemble for the purpose of considering what is to be done; but the surprise to me rather is that, compared with the whole numbers, there should be so few assembled. I have no doubt, Mr. Chairman and gentlemen, the time is not very far distant when, in Great Britain, as in my country, the entire body of clergymen, with very few exceptions, will be found warm and earnest advocates of this great matter. I know it is often said, by clergymen and other religious men, that the duties of religious men, and especially the duties of clergymen, are to attend particularly to the spiritual interests of the people; they should keep themselves aloof to a great extent from all matters involved in political considerations, which tend to agitate the people of the country, and to divide them into political parties. But when it is considered that the evil which we contemplate is a great obstacle in the way of the progress of civilisation throughout the world, and particularly to the progress of a higher and purer Christianity throughout the world, the great obstacle in the way of Christianity, it is a fair thing and a proper thing that clergymen should come together to consider what can be done to remove this great obstacle out of the way. This would be done in every other relation in life. Men devoted to any department of industry, to any pursuit, whatever it might be, in the ordinary course of their daily avocations, if they found themselves embarrassed in mere business matters, by anything which might otherwise be regarded as incidental or collateral, they would devote themselves to its removal. In my own country, the question of temperance was taken up and originated exclusively by clergymen. (Hear, hear, and applause.) It was carried on for several years, so far as platform speaking was concerned, exclusively by clergymen, and it was for the reason that clergymen there, understanding the tremendous evils resulting from the social habits of the people as connected with the use of intoxicating drinks, and seeing the mighty results of the evil accruing out of it to the spiritual interests of mankind, and feeling their personal responsibilities in relation to it, felt themselves bound and compelled by their duty to God, and to their countrymen, to do everything in their power to remove that great evil. I don't know whether on a former occasion, in Manchester, I spoke particularly of the origin, the circumstances of the origin of this movement in my country. It was in the State of Connecticut, at a convention of ministers of religion, at the house, I believe, of the Rev. Dr. Beecher—(loud applause)—that the provincial pastorate of Connecticut, some thirty or forty ministers of his own denomination, being collected together at a periodical meeting, and the sideboard being covered with all sorts of intoxicating drinks, Dr. Beecher remarked, seeing the array, "Why, brethren, this seems to me to be too bad when we see the infinite mischief accruing out of the use of intoxicating liquors amongst our countrymen, particularly

amongst the working classes, and the uneducated classes, and it really seems to be so bad that we, brethren, should set such an example, the influence of our personal example, great as it is"—and great the influence of the personal example of a clergyman must be! "It seems to be too bad that our personal influence should be given to this social custom, which is the direct inevitable cause of all this infinite amount of misery and wretchedness amongst the people." From these excellent remarks originated the Temperance Reformation: a committee was immediately appointed to consider the matter. At a subsequent meeting the committee reported in favour of taking the first initiatory steps to produce the reformation in this regard. Such was the origin of the Temperance Reformation in America. I may say, throughout the world. It is not too much to say that the influence of the Christian church—and by that I mean the great body of religious men and women of all denominations in the country (applause); it is not too much to say that the influence of the Christian church in this matter is potential. The results in Great Britain henceforth will be, must be, just what the Christian church says those results shall be. (Applause.) And, gentlemen, it is for you, and for such as you in Great Britain, to say whether the horrible condition of things existing now amongst you shall continue from generation to generation, or whether they shall speedily come to an end: it is for you to say. I am quite surprised, since I have come to Great Britain, to find that this question has been argued amongst religious men, and clergymen, as to whether there is any personal obligation resting upon a religious man, as such, to abandon the use of intoxicating drinks, and to throw his influence on the side of temperance. I see laboured arguments, in relation to this matter, on the part of the clergy, as well as other religious men, going to say that they are under no personal obligations to do this thing, but may continue to use liquors moderately; not considering, as I think all persons ought to do, that they thus give all their influence, mighty as it is, directly in favour of the continuance of those customs which are the cause of all this evil. (Applause.) I was once at a small religious meeting in Portland; a venerable clergyman was present; and some person asked the minister what would be the result to society if all religious men should live up thoroughly to their profession. "Ah! ah!" said he, "Why there would be no open sin in the world; sin would hide its head in dark places." Then said the first speaker to him, "What will be the responsibilities of religious men at the last great day?" "Ah!" said he, "That is another question; I cannot answer that." So, in relation to this matter, gentlemen, it is not too much to say if the entire body of the English clergy, and English religious men and women, should throw the influence of their example entirely upon the right side, it is not too much to say the social habits of this entire people would be speedily changed in relation to this matter. So true is it that no man can doubt it. So certain is it every man, it seems to me, who continues the habit of using intoxicating drinks must stand self convicted, of throwing all the influence of his example against this great movement for the redemption of mankind from the terrible results of the traffic in intoxicating drinks. It is a thing to be accomplished by personal example, to a great extent. I argue that there is no greater obligation, no more obligation resting upon religious men than upon irreligious men, for the reason that all men are bound by their duty to God, and their duty to their countrymen, to see to it that the voice of their example shall always be in favour of the *right*, and always against the *wrong*. The difference is this:—Religious men profess to acknowledge that obligation, and to understand its duty also. (Applause.) I repeat once more, that if the entire body of religious men, ministers and others, in Great Britain,

would but throw the influence of their example in favour of it, intemperance as a generally prevalent vice, would be swept from this great land; and when I see a religious man standing out either on the platform or in the public papers, arguing this matter, in favour of the continuance of the personal habit of using wine and other intoxicating drinks moderately, what is in truth his position? It is this:—Holding the glass in one hand and the bottle in the other, he stands up and confesses, “Whilst I know that if I should throw the influence of my personal example, and all other brethren did the same thing, God would be glorified, and the people would be redeemed from this great evil, I will not surrender this strong drink for such a consideration.” Is that an exaggerated view of it? He must say, and he will say it is a very small indulgence to him personally. He will not say, “I am a bound slave to the glass and the bottle.” He will say, “It is a matter of very small moment to me.” He will deny it will be a great personal sacrifice to him, of course; he will say it will be but a small sacrifice to him. (Applause.) And great, and mighty, and infinite as the results would be from the influence of his personal example, and of others like him, he stands before the Christian world, and says, “I will not surrender this insignificant, contemptible, personal gratification even for results so mighty as that.” This morning, before coming here, I opened an American paper, and on glancing over it I saw an article, by an American clergyman, who resides at Boston, and is one of the most prominent ministers in the metropolis of New England. He says—speaking of total abstinence—and the same thing may be said of clergymen, as a class—“I think, throughout the whole of New England, you will rarely find a liquor drinking minister; almost never, except in populous places. In all my acquaintance with clergymen of different sections of the church, I could not name half-a-dozen. Surveying New England as a whole,” he says, in another place, “clerical rum drinkers will be found just as abundant as clerical” misdoers in another direction. I won’t use his terms, but I do think they are not more so. The truth is, there are very few religious societies at present, except those in the East States, where a liquor drinking clergyman would be tolerated even for a single year; and not for the reason that using wine moderately, or even other intoxicating drinks moderately, would be regarded as a sin *per se*, among New England clergymen and religious people: far otherwise; for they say that whilst it may be done, perhaps without being a sin *per se*, this is true:—Every man, religious man, recognising his obligations to his God, should throw the influence of his example always in favour of the right, and make personal sacrifices always to accomplish great results for the people, especially in a moral and a social point of view; that the personal example of religious ministers and religious men might always be in favour of what will conduce to the moral and spiritual interests of the people. The drinking habits of the people are the direct source of an infinite amount of misery, degradation, wretchedness, ruin, and death; therefore they say that for every religious man, professing to understand his relation to God and the eternal world, it is a sin to do everything, whatever it may be, whereby the influence of his example is against the right and in favour of the wrong. Such is the position of religious communities in New England, and I may say throughout the north; I won’t say down in the South, because I am less acquainted with it; but so entirely is the influence of the religious communities of the Northern States in favour of the great reformation which we are seeking to accomplish, and which we shall—(applause)—heaven assisting us. After the enactment of a Maine-law in the State of Maine the results of it were speedily seen in the attendance at Sabbath schools and churches. (Hear, hear.) A clergyman, a minister in the State of Portland, a personal friend of mine, remarked that there has been for a long time attending his church a



woman, with three or four children. Her husband was the holder of a public office, whereby he derived a fixed salary sufficient in amount to support her and the children in luxury; but, in consequence of his habits of intemperance, they always appeared poor, and though they had been going to church so long they had no pew, and were dependent on the kindness of others for sittings. He said it was but a short time—not longer than two or three weeks—after the enactment of the Maine-law, when he met one of the children, a little girl, ten or eleven years old, in the street; and she said, "Sir, are there any pews in your church unoccupied?" "Why," said he, "Do you ask; perhaps one could be found." She replied "Because, papa and mamma said at breakfast table they were going to buy a pew." A grossly intemperate man he had been up to that time, and had spent so much of his large salary in personal indulgence that his wife and children had been so poor that they had no pew at church, and had to sit where they could find room. Such was the effect of this great measure in the State of Maine upon the Christian churches throughout the length and the breadth of the State. Great numbers of men, who had not been seen for years to enter a church, might now be seen every Sunday morning going to church with their wives and children as their more temperate neighbours had done. It is impossible to over estimate the importance of this great movement, as bearing upon the moral condition and spiritual welfare of the people. It is not too much to say that the evils resulting from the traffic in intoxicating drinks are more numerous and greater than those resulting from all other causes of evil combined. I know persons are in the habit of saying—intelligent men are in the habit of saying—this is a voluntary matter on the part of the slaves of intemperance, on the part of the victims of this wretched system. They forget there is not an intemperate man in all the world but is himself deceived by strong drink. There is not an intemperate man in all the world who foresaw from the beginning the condition to which he would be reduced. He is no longer, strictly speaking, a free agent. He is drawn into the dreadful vice by a temptation such as no other man can possibly be exposed to. A gentleman lived neighbour to a most respectable family, the head of which was a most intemperate man, and he sought his reform and got him into a large warehouse. Employed there constantly, for several months, he became entirely a reformed man and was perfectly steady. But, on a day of public thanksgiving, he was induced by former comrades to take one single glass, and the result was he relapsed into his former habits, and did not go to the warehouse the next day, or the next. His friend sought him out, and found him in a terrible condition of intemperance; and he caused him to be sent away a day or two until sober, and then desired him to come back once more and resume his former habit of temperance. The man said "No, no; I shall never make another effort; I understand all you can say about it; I know my family will be ruined, and I shall be ruined for time and eternity; but I shall never again make another effort; to show you my position in relation to this matter, I tell you frankly that if a cannon were placed there, and a bottle of liquor upon the muzzle of it, the cannon loaded, and no other way of approach to it but in front of the cannon, and if the taking it off and drinking it would cause the cannon to explode, I should do it; I could not help it. Now," said he to my friend, "you see how entirely in vain it is for you to occupy any more time while that feeling exists." Here is another remedy for it, and there can be no other remedy—(applause)—than to put temptation entirely out of the way. It was only three or four days before I left home that I was walking in the street, and was stopped suddenly by a man grossly intoxicated; he could not stand still; I did not know him; he knew me; taking me by the hand he said, "I am going to be with you." I said, "What do you mean by that? Are you going to vote the Temperance ticket?" "Yes," said he

"I am the greatest drinker in the world, and I can never be anything else whilst temptation to drink is held out at the corner of every street. Now, I am going with you to do everything in my power—and my son told me this morning he would do the same thing—to put down the traffic in intoxicating drink." (Applause.) A friend of mine, in Connecticut, told me recently that before the adoption of the Maine-law there, he was travelling through a rural district, and for the purpose of making some inquiry he stopped at a village grog-shop. It was in winter and a very cold day. As he went in he saw a wretched miserable object, who had a small package under one arm done up in a pocket handkerchief; the man was in close conference with the keeper of the grog-shop, and the latter said to him "No, I won't; I have told you I won't; I will never let you have any more without paying for it." The man tried to persuade him to take a shirt and the handkerchief in exchange. "No, I won't; I have taken plenty of your old rags; I won't let you have any more without you pay money." The poor wretch continued to entreat him, and told him he was being literally burned up alive, and one single glass of gin would make him feel better. "No I won't; I have told you over and over again, I won't." My friend approached this poor wretch, who said to him, "I want sixpence to get liquor; the man won't take the stockings and shirt; will you?" "No." Another man who was in the place looked down, and saw that the wretch had on a pair of good boots; it was an intensely cold day; and the man said to him, "Will you let me have that pair of boots for sixpence?" The man looked down, and through the window, and said, "It is cold; if I do it I shall freeze; and now I am burning up alive. The question is whether I shall burn or freeze." He then sat down, and began to take them off, and offered them to my friend for sixpence. My friend turned away with a sad heart to see the poor wretch reduced to such a condition that for a single glass he would be willing on that cold wintry day, the ground buried in snow, to part with his boots, without which his feet must become frozen, and his limbs if not his life lost. The result was that some other man did come in, and bought the boots for a small sum of money, and that night the poor wretch was actually frozen to death by the roadside. It is not true that persons in such a condition are free agents; in any proper sense of the word it is not true. (Applause.) They are subject to temptation the like of which no other man knows anything at all of. The temptation draws a man on with irresistible power. He knows it involves loss of property, reputation, character; he knows it will reduce his wife and children to beggary, and send them down to untimely graves with broken hearts; that it will send him down as well to a dishonoured grave, and a drunkard's eternity; but he is drawn on and compelled by a power which he cannot resist, and which we, which you, and others like you have the power, almost at a single word, to remove entirely out of the way. In this same State a friend told me of a neighbour, who has been highly educated, who was an intemperate man for years—periodically intemperate, not an every day drinker. He had been reduced often to a very low condition, so that his physicians told him he would not probably survive a return to his habits of intemperance. One morning he did not rise to breakfast; he was unwell. His wife asked him would he come down, and he replied in the negative, saying that he would like some bread and butter and some cranberry sauce. She took it up to him, and went down again and left him. Presently he rang the bell, and his wife came up. He said, "Mary, just look in that paper laying on the chair; it is strychnine; I have just eaten the bread with the sauce; it had strychnine on it. The reason I did not rise was that I was quiet sure it would be impossible to resist temptation, and my appetite for strong drink, and I have resolved I will not die a drunkard." He preferred rather to part with existence by taking strychnine;

so he did it. And yet gentlemen talk about this thing intemperance being a voluntary matter, as if these victims of it sacrificed life, reputation, wives, children, peace, and happiness in this world, and the hope of happiness in time to come, merely for the gratification of a paltry appetite. I repeat it is a temptation, the like of which no other man knows, which draws them with a power they cannot resist, and which you and others like you have the power to remove out of the way. Two or three years ago, I was at Niagara Falls. There was a scow or scout, a small boat, loaded with sand coming down the rapids that for two or three miles lead directly to the falls. There were four young men in that. They were bringing this sand for some building operations. They called at the side of the river for a glass or two of strong drink. They then launched this heavily loaded boat out again into the rapids. One of the young men, under the influence of strong drink, lost his oar. The scow then became unmanageable, and was drawn on by the rapids, to the extent of two miles, down to the falls, when the boat sunk and the young men were set afloat. All but one were carried down, directly over the precipice, a depth of 200 feet, and of course their lives were instantly extinguished. That one got hold of a log fastened in the rock, four or five feet above the brink. The log projected a few inches out of the water; and as he clung to it his head and shoulders were above the water. It was not long before his condition was noticed by persons on the shore. Instantly the alarm spread along the villages on both the English and American side, and great numbers of people came from all parts, it being then the fashionable season. Thousands collected, and there was the most intense anxiety respecting the condition of this poor wretch, exposed on that log, and liable every moment to destruction. The telegraphic wires carried the news all over the country; and within two or three hours, at places 1,500 or 2,000 miles distant, at New Orleans, in the extreme S.W., at Charleston, in the extreme S.E., and away down the Mississippi, in the extreme N.W., and even all over Canada, it was known that there, upon that log, which was well known to visitors to Niagara, that a poor wretch was clinging for his life, whilst desperate efforts were being made by thousands for his sake. One gentleman came down in the excitement, and said, "I will give 500 dollars (£100) to any one to save him;" another offered 2,000 dollars; and so large sums of money were offered. Express trains were run to Buffalo, a large maritime city, for cordage; and the whole country was excited for thousands and thousands of miles pending these efforts made to save him. Men skilled in such things devoted themselves for two days consecutively, without sleeping at all; and there were fires at night, by the side of the river, to encourage the young man, and give him to understand that, although it was dark, and he could not see, active operations were going on for his release. At last, a raft was constructed and properly suspended, and, fastened to and controlled by several cords, it was allowed to fall slowly and gradually to where the young man was, and he got upon it. Then one of the ropes became entangled in the rock, and the raft could not be moved. Without delay, a boat was procured and carried down; and, as it approached him, the young man rose upon his feet to seize it; and as it came down a sudden lurch knocked him off the raft, and in an instant he passed over the falls and was lost. The whole country was raised and excited by the peril of one young man; it had nothing else involved in it than the death of one person in time; for all his peril there involved no moral consideration as to the prospect of his future life, not at all; and yet the whole country was aroused and excited, and great sums were offered as rewards to any one that would rescue him. Yet, here in Great Britain, how many thousands and thousands of young men, at this moment, are in peril not only for time but eternity.



(Applause.) What is demanded for the rescue? Labour night and day? Thousand and thousands of pounds? No. Nothing is demanded for the rescue but for you, gentlemen, and such as you to say, "I surrender and give up this pitiful, personal indulgence for a consideration." (Loud and prolonged applause, the ministers again rising.)

The CHAIRMAN: Permit me for a moment or two just to give utterance very imperfectly to what I am sure are a part, if only a small part, of the convictions and feelings which now possess your bosoms. I will address the gentleman who has just spoken. Permit me, sir, to convey to you the sincere thanks of this assembly of Christian ministers for your presence here to-day, and the very heart-stirring and convincing address you have just delivered. (Applause.) Your name has long been familiar to all of us, and not merely your name, sir, but your doings. I believe, sir, your name will go down to posterity; I believe it will go down to posterity associated with one of the principal philanthropic movements and social reforms that has occurred in the history of man. I believe that, under Providence, an honour has been put upon you that has been vouchsafed to comparatively few. Again, sir, I thank you, on behalf of this meeting, for your presence and address this day, and convey to you, likewise, the assurance of our hearty good wishes, for yourself personally, and for those associated with you on the other side of the Atlantic, and for the success of that great and glorious movement with which you are connected. (Applause.)

#### ADDRESS FROM WORKING MEN'S COMMITTEE.

The CHAIRMAN: We have now the pleasure of receiving amongst us a deputation from the working men. (Applause.) I hope we are all working men. (Hear, hear, and applause.) I hope we shall all be found good, earnest, persevering, working men. We are happy to see them amongst us. (Applause: the Conference rising.)

The deputation consisted of Messrs. James Fox and Charles Bent, the former of whom read the following address:—

#### TO THE MINISTERS OF THE GOSPEL, ASSEMBLED IN MANCHESTER, TO CONFER UPON THE QUESTION OF PROHIBITION OF THE LIQUOR TRAFFIC.

REVEREND SIRS,—On behalf of a vast number of the working classes of Manchester and the surrounding districts, we venture to address you on the present auspicious occasion, and at the same time to accord to you our heartfelt thanks, for the interest manifested in our welfare, as indicated by your presence here. We sincerely hope that, by your united wisdom and learning, measures may be devised which will speedily bring about a state of public opinion which shall demand from the legislature the total and immediate prohibition of the traffic in strong drink. As guardians of the moral and spiritual interests of the people, you must necessarily feel it your duty to aid in removing a traffic, the inevitable tendency of which is to degrade and debase mankind, thereby frustrating your high and holy purpose. When the evil cannot be removed by moral means, it ought (where practicable) to be removed by political means. Why should the toiling millions be tempted to their own destruction, and then punished for falling into the temptation which government has legalised? In the name of justice and humanity, we ask, are our homes to be made desolate, our food to be destroyed?

our sons to be ruined, and our daughters to be prostituted, that one class of men shall make profit by dispensing this body and soul destroying liquid? By the blessings of the life that now is, and the hopes and joys of the life that is to come, we call upon you to aid us in obtaining for ourselves protection from this great curse, which is filling the land with lamentation, with mourning, and with woe.

Signed, on behalf of the Working Men's Council,

JOHN C. EDWARDS, Secretary.

The deputation retired amid loud applause.

DEPUTATION FROM THE SALFORD TEMPERANCE SOCIETIES.

The Conference next received a deputation from the Executive Council of the Salford Branch Temperance Societies. The deputation consisted of Messrs. John Carey and Thomas Lloyd, the former of whom read the following address:—

ADDRESS OF THE SALFORD EXECUTIVE COUNCIL TO THE MINISTERIAL CONFERENCE ON THE PROHIBITION OF THE LIQUOR TRAFFIC.

REVEREND AND RESPECTED SIRs,—We, the representatives of the Salford Temperance Societies, with great respect, and with an affectionate regard for your high and sacred office, beg to address you. We hail with satisfaction your presence at this Conference, fully appreciating the sacrifice you have made—in leaving your homes, your families, and your people, to sojourn for a time amongst strangers—in order to promote the well-being of mankind, by assisting to obtain the entire suppression of the liquor traffic. We view you as appointed by the God of Heaven to proclaim His will to men. That will is made known in His word and his works. These, as we fully believe and deeply feel, both show with great clearness, that the use of intoxicating drinks, and the traffic in it to be used as a drink, are morally wrong—a violation of Divine law. Millions are now groaning, and have long groaned, under the effects of this violation. We are, therefore, exceedingly desirous—as we have no doubt the eternal destiny of multitudes of our fellow-men will be deeply affected by it—that not only a part, but that the whole of your number should abstain from the use of alcoholic drinks, and assist to suppress the traffic in drink; and also to show, by your preaching and practice, that you are convinced that both are a violation of the will of God, and that regard to Him, to themselves, and the community, require that all men should abstain from them. We earnestly desire that your best efforts may be directed to obtain the immediate and total suppression of the liquor traffic. Because the law which licenses men to carry on an immoral business, is itself an immoral law; and, while it is continued, it does not justify, in a moral point of view, any one in taking out a license—or selling spirits if he has one—as the thing is in itself *wrong*. No human statute, and no license of men, can make it *right*, or secure any one from the withering indignation of the Almighty. Who can give a moral right to pursue a business which increases fourfold the exposure of our children and youth to become drunkards and be ruined?—a business that tends to demoralise their character, to increase their diseases, to shorten their lives, and destroy their souls? Who gave, or who can give, a moral right to increase the

pauperism and crimes, the pecuniary burdens and wretchedness of the community—to aid in perpetuating a custom that, if continued, will perpetuate intemperance, and roll its desolating curses over future generations? Who can give a moral right to obstruct the progress of the gospel, and hinder the gracious reign of the Redeemer over the minds and hearts of men, and thus to counteract His merciful designs for their spiritual illumination, and eternal salvation from sin and death—and their restoration to the purity and blessedness, the light and glory of Heaven?

No one has given man this right. No one can do it. There is no such moral right for any creature in the universe. Men are acting in this business against all moral right; and when the community, long and grossly injured, complain—instead of *infringing* upon the rights of the liquor dealers—the latter, while they continue, are constantly trampling upon the rights of the *community*. They are doing injuries, not only which they have no moral right to do, but which no legislature has any moral right to *grant*. It is a business which moral right forbids.

Yours, reverend and respected sirs, is the privilege, the honour, and—as we most solemnly believe—the duty of setting a high and holy example. As “Captains of the Lord’s Hosts,” and pioneers in the emancipation of the world, you are bound to lead in those measures which are to fill it with light, purity, and love.

In conclusion, we cannot but hope and expect that you will take such a course as will show that you are not only convinced that the drinking of intoxicating liquors, and the *traffic* in them to be used as a drink, are morally wrong; but that you will feel it to be your duty, by preaching and practice, to impress it upon your people; and if the truth on this subject be proclaimed from the pulpit in demonstration of the spirit, it will be embraced by the churches; and, by walking in the truth, they will become sanctified by it, and be free from the guilt, under which they have long groaned, of being accessory to the perpetuating of intemperance. They will find the way of truth to be a way of pleasantness and a path of peace; and that mighty obstruction to the efficacy of the gospel being removed, and the gospel proclaimed with the Holy Ghost sent down from Heaven, Zion will arise and shine, and the glory of the Lord will rest upon her.

(Signed)

DAVID COLLINS, President.

GEORGE DAWSON, Secretary.

DEPUTATION FROM THE MANCHESTER AND SALFORD TEMPERANCE  
ADVOCATES’ SOCIETY.

This deputation consisted of Messrs. Daniel Hodson, William Fithian, and James Crossley, the latter of whom read the following address;—

TO THE MINISTERS OF THE GOSPEL, ASSEMBLED IN CONFERENCE, 11TH JUNE, 1857, IN THE TOWN HALL, MANCHESTER, TO DEVISE THE BEST MEANS OF ABOLISHING THE LIQUOR TRAFFIC.

REVEREND SIRS,—We, the representatives of the Manchester and Salford Temperance Advocates’ Society, cannot resist the present opportunity of addressing a few words of congratulation to you, upon this interesting occasion.

We have worked hard and long against the monster intemperance, and at times



have been cheered by the number of converts that have been made, but after more than twenty years advocacy by some of us, we are firmly of opinion that as fast as we by moral suasion induce people to sign our pledges, the drinkeries are causing them to relapse at a *greater* rate, and it is this conviction, forced upon our minds by experience, which makes us the more grateful to you for the noble efforts you are now making to remove the greatest obstacle the temperance cause has ever had to contend with, viz.—*The Liquor Traffic*.

That your coming together may be for good to each and all of you;

That you may return to your respective ministerings with renewed energies, to be devoted in favour of the principles of the United Kingdom Alliance;

That the work may prosper in your hands, and that God may abundantly reward your labours, both in the saving of souls, and in caring for the souls earthly tabernacle, the body,

Is the sincere prayer of your obedient Servants,

The Local Advocates of the Manchester and Salford Temperance Society,

DANIEL HODSON, President.

WILLIAM FITHIAN, Vice-President.

JAMES CROSSLEY, Secretary.

The Rev. W. PATTERSON, Whitehaven, who was obliged now to leave the Conference, wished to state an encouraging fact which had come to his knowledge that morning. We are to have, he said, a great demonstration, an open air demonstration, in the County of Cumberland, at Pardshaw Crag, near Cockermouth, where we intend to welcome Neal Dow. It has come to my knowledge, this morning, that the inhabitants of Cockermouth and Maryport have resolved to shut up their shops and suspend all business; and, on the other hand, the innkeepers of the neighbourhood have applied to the excise for permission to erect booths and tents upon the grounds to supply what they call "refreshment" to the multitude. The third fact is, the Board of Excise have positively and peremptorily refused to grant such permission. (Laughter, and applause.)

The Rev. J. KIRK, Edinburgh, said: We stand in a somewhat new position at present, as we are now not so much in the position of endeavouring to move the people, as the people are in the position of endeavouring to move us. I think we have great reason to be thankful, and I am therefore glad to be called upon to move a vote of thanks to the deputations we have received. Some of you, perhaps many, have been in the position in which I was previous to coming here, though not in all its details. I thought I had an idea of what the people were feeling, but I found it was a very inadequate one. I had been laid off from work after promising to come to this Conference, by about six or seven weeks' illness. It struck me I could not probably come away from a large church and congregation to attend this Conference, but so soon as the people heard I was hesitating, they met together on the Sabbath, after service, and unanimously requested me to come. (Applause.) They not only requested me to come as their representative, but said they would continue in prayer that this great meeting might be owned by God, and that on Thursday evening, when we were engaged in our great meeting, they would assemble for the one special purpose of pleading with God that the cause may succeed. I stated, brethren, that I thought I knew that this people were interested, and that I thought I knew the great feeling in favour of this object that was prevalent in the country; but

both from this circumstance, and what I have seen here, I never imagined we had got the length we have got, and that we had got so near the victory. Perhaps I am apt to be very sanguine, but I am persuaded that the most sanguine of us are far from imagining we are so near the final triumph as we really are. I shall not detain you, but move—

That the thanks of this Conference be cordially tendered to the deputations from the British Temperance League, the Working Men's Committee, the Salford Temperance Society, and the Manchester and Salford Temperance Advocates' Society; and that this Conference hereby expresses its deep interest in the important subjects which they have laid before it, and relies with confidence on their powerful co-operation in carrying out the objects of this Conference.

The Rev. J. PRIESTLEY, Congleton, seconded the resolution, saying: I believe we have had no business before this Conference which more deserves a good speech than this; but happily for me the addresses received renders such speech perfectly needless; and I beg, therefore, simply to second the resolution. (Applause.)

The resolution was then put and passed.

The CHAIRMAN: If I had received this intimation previously to the proposal of the resolution you have passed, I should have requested an hearing for the Rev. G. Blyth, of Glasgow, who begs to state that he is a delegate from the City of Glasgow Temperance Society, though he has no address; he requests only a few seconds, and I am sure you will be glad to hear him.

The Rev. G. BLYTH, Glasgow: I have no wish to take up the time of this respectable meeting, nor to intrude myself upon its attention; but I think I would not act fairly towards those friends who insisted upon my coming, if I did not mention the fact. I had no intention of being here; I thought that on account of the expense and time it was out of my reach. However, a number of members of the Glasgow Temperance Society came to urge me to come as their delegate, and said, "We will pay your railway expenses;" and, therefore, it would be unjust not to mention the circumstance. I may mention that we meet in a very interesting place, an old theatre, which was, perhaps, one of the worst of such places in Glasgow for many years. Mr. Henderson, of Park, with whom many of you are acquainted—(applause)—went to look at the place, along with a few gentlemen, of whom I was one, and he agreed to rent it. He allows ministers of all denominations to preach there, in the forenoon, afternoon, and evening of every Sabbath; and he allows the Temperance Society also to meet there; and I don't know that there is any society in Glasgow, of the kind, that is doing half so much good, perhaps, if we except the Temperance League, which is the general Scottish Temperance Society. I may mention further that I know all the members of the committee, and that they are all most decided Alliance men, every one of them, and that they feel every day they will do little good until the grand point is obtained, the suppression of the traffic. They feel that they may empty the cesspool to-day; but it will be filled again immediately, so long as the traffic continues.

The Rev. E. HEYWOOD, Stockton-on-Tees, requested permission to say that he appeared as the representative of the Temperance Societies of Stockton and Middlesboro, which felt a strong and deep interest in the object of the Conference. They felt in the town of Stockton, and particularly in the rising and important though degraded town of Middlesboro, that they required such protection as the Maine-law, if passed in this country, would afford them, to enable them as friends of religion and education to do the work they were earnestly desirous of doing, in elevating the masses, and promoting virtue and religion. In Middlesboro, there was a population of 14,000; it had sprung up

during the last twenty-five years; persons had come there from all parts of the country; and there were always a considerable number of foreigners. The principal labour of the neighbourhood was in connection with glass furnaces; and it had never been his misfortune to see a more degraded class than the populace. This arose principally from the temptation to drink and the drinking habits and usages fostered by the traffic in intoxicating drinks. He had felt it his duty, as he had had opportunity, to do what he could in endeavouring to speak to various parties who came within his reach. The other Sunday he stood in one of the streets of Middlesboro and addressed a considerable number of persons, some of whom were under the influence of drink; many of them were dirty; some had just come from work, and were unwashed and undressed (some of the glass furnaces are engaged on the Sabbath Day), and the aspect which presented itself was one of a painful and affecting character. And the present degradation of that town arises, to a very great extent, from the drinking usages and habits of society. The Temperance Societies of Middlesboro and Hartlepool were wishful that their strong feeling in relation to the traffic should be amply represented; and he had, therefore, pleasure in presenting their earnest sympathies and strong wishes for the success of the United Kingdom Alliance of the Temperance Societies of Stockton and Middlesbro.

The Rev. G. MITCHELL said he was a deputation from the Gravesend Temperance Society. There had been an intimation made that Kent had not taken active measures in this matter; and he, therefore, wished to say that in Gravesend active measures would be taken to support the movement for a Maine-law. It was his design, on returning, to write to the *Gravesend Reporter*, calling the attention of ministers to the importance of the movement, which was felt to be such, so deeply, by the ministers present.

The Rev. T. D. BAIN, of Banbridge, Ireland, said that he represented the Total Abstinence Society of that town, of which he had been the secretary for the last four years. The town contained a population of 4,000, and had eight places of worship—two Unitarian, one Presbyterian, one of the Established Church, one Baptist, and two Methodist, so that it was fully well off for places of worship; but there were between thirty and forty public-houses. (Hear, hear.) They had petitioned for the closing of public-houses during the Sabbath Day, from Saturday afternoon to nine o'clock on Monday morning; and it was a remarkable fact that all the publicans signed the petition, with one exception. When the Maine-law movement was commenced, he, like many others, thought it was an interference with the rights of the subject, and he could not see his way clearly to support it. But one fact convinced him that nothing short of a Maine-law would do, and it was the case of one who joined the Total Abstinence Society, a mechanic, who for years had spent all his money in the use of intoxicating liquors, whose family was reduced to wretchedness and misery, and who at last was induced, by his efforts, to join the society, and sign the pledge. He kept it for three months, and during that time saved £10; and he then went off to Belfast to purchase goods. He saw the public-houses and could not resist the temptation; he went in for a glass of beer, and when he came home he had lost all his money. Through his ill-treatment, and want of provision for the family, no fewer than four children died in the fortnight; and on meeting his wife afterwards, she said to him, "Mr. Bain, I am glad they are all gone, and in their graves, because they are beyond the reach of a father's bad example." It was this case that made him a Maine-law man.

The Rev. D. L. SCOTT, Dumfries, said that in that town there was considerable sympathy with the principles of the Alliance, and he ascribed it to the circulation of the literature of the Alliance, and mainly to the wide circulation of Dr. Lees's Essay. (Applause.) He was more than astonished to hear that no



more than between 30,000 and 40,000 had been circulated; for in Dumfries, the population of which was no more than 15 000, they had about 1,200 in circulation. He thought it most essential in regard to that essay, that every minister should do as they were doing; they carried it about and recommended it, and endeavoured to sell it as widely as possible; and every man who read that essay with an unbiassed mind, and a sincere desire to know the truth, and to deal faithfully with the evidence of truth on this subject, every such individual acknowledged to him that he was convinced of the truth and the correctness of our principles. (Applause.)

The Rev. S. ANNEAR, of Truro, said that he was a deputation from the Truro Temperance Society. He was the pastor of a church there, and he believed he could say of that church what few brethren present could say of theirs. He was thankful to God to be in a position to say that he believed every adult member of the church was a member of the temperance society; there might be an exception or two. The Great Head of the church had of late honoured and blessed them by giving them a great access of members; and he had felt it his duty, when persons had presented themselves for membership, that part of his ministerial work being over, to ask such persons whether they were members of the temperance society or not, and, having a pledge-book provided, he was ready to give them the pledge. Within the last four or five years, he had in this manner added about fifty to the temperance society, nearly all of whom had become members of his own little community. Were there time, he could give what would be declared important testimony to the importance of the object which had brought them together. He had been a missionary eleven years, having spent five years in Western Africa, and five in the West Indies; and the scenes which had there presented themselves to his eye, if there were no other consideration, would lead him to throw all his energies into the promotion of this cause. Whilst he had been preaching the gospel to the natives of Sierra Leone, he had known his own countrymen taken by native policemen in a state of beastly intoxication to the police-station; and he had been pained, after preaching the gospel to the natives near Cape Coast Castle, and, as an illustration of its benefits, pointing to the happy condition of his native land, to be paddled by them to a ship, the European crew of which was in a state of intoxication, fighting like madmen, endangering their own lives, and the property, and the ship committed to their care. In the West India Islands he had seen that strong drink was the cause, he was going to say, of almost greater distress than heathenism, as they had to deal with it, among the natives in their natural, purely natural state; for it was a fact, demonstrated by all travellers who had penetrated into the interior regions of Africa, and he was happy that, of late, confirmatory testimony had been received from that traveller, philosopher, and missionary, Dr. Livingstone, that the further they penetrated the interior of Africa, the more elevated they found the moral character of the inhabitants. We had degraded the wives we had come into contact with; and if we wished to improve the efficacy of missionary stations, if we wished to back up our labours as missionaries to the heathen, we must do all we can to keep strong drink from these stations, and persuade missionaries to touch not, taste not, handle not, the unclean thing.

The Rev. H. TARRANT then announced that it was an indication of the interest felt in prohibition, and in this Conference, by the friends of temperance in other parts of the country, that several of the ministers from the Potteries were charged by the temperance societies with a resolution which they handed in to the Executive last night, to the effect that these societies undertake to collect and present to the funds of the United Kingdom Alliance the sum of £100.

The Rev. Dr. Mc.KERROW, as chairman of the General Committee, wished to make a short statement. He was anxious that the business in the afternoon, which after all was of the greatest importance, should be conducted with the utmost degree of propriety. Reports were to be presented from gentlemen who had been appointed to prepare addresses. Whilst they had no wish to limit free discussion, there should be as little criticism as possible upon the mere phraseology of those addresses. If there were anything wrong in the principles and sentiments expressed, they would be glad to have it altered; but they could easily conceive that the whole afternoon might be frittered away by the mere discussion of words. It was intended that a standing committee should be proposed to finish the business of the Conference, take the charge of documents, and ask from them permission to make any alterations that might occur to them, because they must trust to the judgment of some party after all, with regard to any grammatical errors which might exist in the addresses, which were necessarily very hastily prepared. After stating the business that remained to be done by the Conference, Dr. Mc.KERROW said:—And now one word of explanation, lest it should be supposed there is the slightest estrangement of feeling amongst us, and not perfect unanimity. With regard to every point, I beg to intimate I cordially, as an individual, and I think I may speak on behalf of those who supported me yesterday afternoon, I cordially accept the amendment proposed, and the introduction of those words suggested in the first resolution. (Hear, hear, and applause.)

The Rev. ROBERT STEEL then read the following report of the Statistical Committee:—

#### REPORT OF COMMITTEE ON DOCUMENTS AND STATISTICS.

Your Committee have to report that the following papers have been banded in to them:—

1. On the Relation between Crime, Popular Instruction, Attendance on Religious Worship, and Beer-houses.—By the Rev. John Clay, B.D., Chaplain to the Preston House of Correction.
2. On the Liquor Traffic in Sheffield.—By the Rev. J. Battersby, of Porter-street District Church, Sheffield.
3. Statistics on Drinking at Lancaster.—By the Rev. J. Sugden, B.A.
4. Statistics on Drinking and the Liquor Traffic at Barrhead, Renfrewshire, N.B.—By the Rev. Alex. Davidson, Barrhead.
5. Report of Ayrshire Temperance Union.—By the Rev. A. Cross, Ardrossan, N.B.
6. Pamphlet on "The Masses Without."—By John Knox.
7. On Spirit Drinking among the Natives of India.—By John M. Douglas, writer, Cupar Fife, N.B., Hon. Sec. of Temperance Society of the Free Church of Scotland.
8. Paper on the Influence of the Liquor Traffic, by the Rev. J. Worsfold, Wolvey.
9. Extract from Statistics given in the recently published volume of Charges by the Recorder of Birmingham, M. Davenport Hill, Esq., Q.C., relative to Prohibition in the United States of America.—By the Rev. R. Steel.
10. Statistics on the Liquor Traffic in Blackburn.—By the Rev. J. Thomson.
11. Information regarding the Reduction of Public-houses in the County and Town of Dumfries.—By the Rev. T. Dilks.

These documents embrace a variety of information, more or less affecting the Suppression of the Liquor Traffic, which this Conference has assembled to consider. Two of them have been already published, and merit extensive circulation. The highly respected character of the Rev. JOHN CLAY demands the attentive perusal of his accurate statistics and appalling conclusions with reference to the influence of the Liquor Traffic on Morality, Education, and Religion. He says:—

“It is manifest that the amount of crime in a county mainly depends on the number of low drinking houses which are suffered to infest it; that our present system of popular education is of little or no efficacy in saving the industrial classes from the moral dangers created by those drinking houses; and that the diffusion of religious principles (as tested by attendance on public worship, which seems most deficient in densely peopled counties) has not been promoted by the Sunday school system, or other popular systems, to any extent which the friends of these systems can consider satisfactory.”

In a pamphlet just published by the Mr. J. Knox, we are informed that “in England and Wales there are 41,000 beer shops and 89,000 public-houses, making a total of 130,000 drinking establishments, or one for every 137 of the population, while there is only a church or chapel for every 520! Every place of worship has four public-houses to counteract its influence! In London, there are 18,853 places where intoxicating liquors are sold, or one for every 137 of the population! In Birmingham, there are 751 hotels, inns, taverns, and public-houses, and 1,195 beer-houses, making a total of 1,946, or one for every 120 of the population, while there is only one place of worship for every 2,500! In Bradford, there are 135 public-houses, and 240 beer-shops, making a total of 375. Twenty-seven of the beershops are said to keep prostitutes in their houses, and 10 to have brothels upon or attached to their premises! In Liverpool, there are 2,341 public-houses and beer-shops, or one to 160 of the population, while there is only one place of worship for every 2,486! Of the 2,041 public-houses and beer-shops in Manchester, 89 of them have musical entertainments; 52 have dancing as well as music, 50 of them have music on Sabbaths; and 138 are licensed for billiards!”

With regard to Blackburn, a town of 50,400 inhabitants, another paper informs us that there are 15 publicans to one minister; 16 public houses to one place of worship; one public-house to every 24 cottages, and to every 120 inhabitants. The annual expense in drink is estimated at £153,000.

In a paper on Lancaster, the Rev. J. Sugden, B.A., says that there are 106 public houses and beer-shops, or one to every 152 of the population, and that a fair calculation fixes the sum of £34,638 as the annual expenditure in drink.

A paper on the condition of Barrhead, Renfrewshire, Scotland, handed in to your Committee by the Rev. Alex. Davidson, asserts that, in a population of 6,069, there is one public-house to every 127 of the inhabitants, and to every 38 families, and that the estimated expense annually in strong drink is £14,000. There are 34 publicans members of churches.

A valuable communication on the state of Sheffield, in relation to the Liquor Traffic, has been read to the Conference by the Rev. J. Battersby.

The Rev. J. N. Worsfold, of Wolvey, has contributed his experience of the influence of the Liquor Traffic on the Church, Education, Families, Society, and



particular localities, and has drawn a dark picture, brightened, however, by the emphatic assertion that in the counties of Salop, Stafford, Warwick, and Worcester there is a growing conviction of the immorality of the Traffic, not only among the community generally, but also among the traffickers themselves.

In Dumfries, by the resolute and persevering efforts of friends there, the number of licenses has been reduced in the borough from 140, granted in 1852 to 103 in 1857, and in the county from 208 in 1838, to 114 in 1857.

The brief communication from John M. Douglas, Esq., Cupar Fife, calls attention to the rapid growth of the Spirit Traffic in our Indian Empire, notwithstanding the remonstrances of missionaries and natives who have petitioned against it. In "Bombay, with about half a million of inhabitants, there are 253 licensed liquor-shops, besides hotels and taverns; and the yearly consumption of spirit is 876,000 gallons." Half of the people are abstainers, the other half drink more on an average than Scotland, and not much less than the average of London. It is deplorable that, under British protection and law, the Liquor Traffic should be extended to our Eastern dominions, aiding to deprave further a people in the shadow of death, and to reproach the Christianity we are endeavouring to propagate.

Lastly, your Committee desire to draw attention to a copy of statistics extracted from the volume of Charges by the learned Recorder of Birmingham, M. D. Hill, Esq., just published, the extract is on the present state of North America—relative to Legislation against the Sale of Intoxicating Liquors, January 1st, 1857.\* The sum of these numbers and remarks may be thus generally stated:—

1. *States where PROHIBITION is in full and satisfactory operation:—*  
Eight New England States with a population of two millions, and having thirty Representatives in Congress.
2. *States in which PROHIBITION is the Law, but in which its operation has been impeded or set on one side by hostile legal decisions:—*  
Indiana and New York, with population of four millions, sending forty-four Representatives to Congress.  
Minnesota Territory, with 141,839 inhabitants.
3. *States in which PROHIBITION has suffered temporary popular disaster:*  
Maine and Illinois, with a population of one million, and returning fifteen Representatives to Congress.
4. *States—Territories in progress towards PROHIBITION, or in which Laws of Partial Prohibition, or severe Restriction have been already adopted:—*  
Ten States, with a population of about six millions, and sending seventy-eight Representatives to Congress.

These give a total of twenty three States and Territories either under Prohibition Law, or inclining towards it, embracing a population of about thirteen millions, and returning 177 Representatives to Congress.

In New Brunswick, Nova Scotia, Prince Edward's Island, and Canada, the cause of Prohibition is making rapid progress.

Mr. HILL has taken every pains to secure accuracy in his statistics, and, such as they are, they afford great encouragement to efforts in this country to obtain the Suppression, by law, of the Traffic in Intoxicating Liquors.

Your Committee regret that their means of statistical information have been so few, and that their report is, therefore, necessarily imperfect. It is a *contribution* to the evidence accumulating rapidly on every side, both of the necessity for, and the advantage of, the Total Suppression of the Liquor Traffic—a consummation which, by the blessing of Almighty God on the efforts of the members of this Conference and other earnest fellow-labourers, your Committee desire to be speedily realised.

ROBERT STEEL, Secretary.

The Rev. R. STEEL stated that he had extracted the various statistical results, and remarks upon those results, which Mr. Hill had obtained from the United States; and it was the suggestion of the Committee that that should be appended to any report that might be published. (See Appendix C.)

The Rev. W. RITCHIE, of Dunse, proposed the following resolution:—

That this Conference, convinced of the great moral influence of the Christian church on the customs of society, and of the pernicious effects of the connection of its members with what is evil, requests the Committee of the United Kingdom Alliance to collect statistics as to the number of church members in the country engaged in the liquor traffic."

That the traffic was an evil had been affirmed and re-affirmed in the resolutions that had already been adopted by the Conference. He would submit one or two facts relating to the locality in which he resided, in proof of the fact that the liquor traffic was an evil to the country. It so happened that they had a number of parishes in Scotland where the Maine-law was virtually enacted, that is to say, where they had no public-houses. He believed there were between thirty or forty such parishes in Scotland, ten of which were in Berwickshire; and he wished to draw the attention of the Conference to the bearing of that fact upon the crime of the country. He had in his hand a return from the police superintendent for the county, presented a few days ago, which showed that, during the past year, not one conviction for crime had taken place in any one of those ten parishes where no public-houses existed. With such a fact before them, they required no more proof that the traffic in intoxicating drinks was an evil to our country. What they wanted, along with the other statistics presented to this Conference, was that men should look with an open eye and an honest heart to the evidence that was furnished by facts on this great question. They could not be too deeply convinced that the church, as affirmed in the resolution, exerts great moral influence on the society amid which it dwells. Have we not in scripture as the image of that influence, "They shall be in the midst of many people, like a dew from the Lord." This was a scriptural representation of the influence for good that the Church of Jesus Christ was intended to exercise on the community where it existed. The church held the lever God had put into her hand for raising up society from that degradation and sin which Satan has cast her down to, and we need never expect the world to be above the church, and we need never expect that the world will be raised by a church that is largely connected with a traffic, such as this liquor traffic, as it exists in our country. Another thing they need spend no long time in proving was, that the church on this subject was in a wrong position throughout our land; some of the members of the church were not working for good; and he held that those connected with the liquor traffic were working for evil. They were hindering the work of the Lord. Coming down from the elevated position they ought to occupy as witnesses for Christ, they were hindering the work. He would ask the Conference to look at the effect that the members engaged in the liqui-

traffic had upon the home missionary operations of any church in the country. In Edinburgh, not long ago, it was found that some members of Christian churches had large drinking establishments in the midst of the very population where their churches had missionaries—the one counteracting entirely the influence the other was exerting. There was one class employing all their energies to lift up the people from the degradation into which sin had cast them; another class doing what they could, in their social capacity, in their business, to counteract the influence of missionary exertions. This he held was wrong, and he desired to know, by the resolution, the extent to which the evil existed amongst them. He thought professing Christians, engaged in this work, ought not to censure the object of the resolution; if their work was right, they had no reason to be ashamed of it; if they were wrong, they ought to desire to know the extent of the evil that existed in the Christian church in order that remedies might be applied, such as Christianity, true religion, had in its power to apply. When the evil might be put away from the Church, it was right for the church to know to what extent the evil existed. They had similar information in respect of other evils: in America, there were statistics of the number of church members who were owners of slaves; and if the liquor traffic were an evil, as they asserted it was, he held it was of the utmost consequence to know the measure in which the evil existed among the churches in our own land. They needed, he would say, to be faithful in this question; they needed to be earnest in order to obtain the end they had in view; and the fruit, he had no doubt, would be great and glorious. Allusion had been made to Niagara; he had the pleasure of visiting that quarter of the world two years ago; and he should desire no other evidence, no other proof than the illustration furnished by the banks of that river, of the operation of two laws in regard to the liquor traffic. Whilst on the Canadian side they had legislation for the traffic in full scope; on the American side they had legislation against the traffic in full operation, and to any man who went there with an honest mind, and opened his eyes, there was abundant evidence of the effect of both laws on the face of society. He might go from Fort Niagara, on the Canadian side, up to Lake Erie, and he would find public-houses existing, and individuals staggering under the influence of intoxicating drinks. The only disagreeable association he had, in visiting that great wonder of the world, was to see a man half intoxicated, drinking brandy out of a tumbler, whilst looking upon the falls with a familiar kind of air, as if to wish them a good morning. There was such a contrast between the glory of nature, and the degradation of man, that at this moment he had a distinct impression of the face of the coloured man.

The Rev. F. MARTIN, South Brent, Somerset, seconded the resolution. He was reminded of the privilege he had nine years ago last April, when he attended a meeting of 200 gentlemen in this city (Manchester), when a remark dropped from the lips of a deceased brother, whose name every one was familiar with, the Rev. B. Parsons (applause);—he had not forgotten it, and it had not yet been referred to on this occasion. He said, “It was not enough for ministers to do good, to do a little good, to do much good, but to do all the good they could.” That remark was impressed upon his mind, and he had used it again and again, in advocating the principles of teetotalism. There was good, better, and best of all; twenty-five years ago, temperance societies, advocating abstinence from spirits, were formed—that was good; twenty years ago teetotalism was preached, and he thought that was going too far, but by and bye he embraced it—that was better; but the prohibition now sought was best of all.

The Rev. Dr. BURNS said that there should also be added to the resolution the number of cellars under churches and chapels which are let for the purposes of the liquor traffic. (Laughter, and hear, hear.) They all knew that in some



large towns, London especially—(hear, hear)—there were several instances of this kind—(a voice : Exeter Hall); and, therefore, if this resolution were important, and he thought it was, this should go along with it.

The Rev. C. M. BIRRELL, Liverpool, supported the motion. He thought some more distinct phraseology ought to be adopted in the resolution, so as to make it include persons connected with the Church of England.

The Rev. J. N. WORSFOLD, of Wolsey, moved the resolution as thus amended:—

“That this Conference, convinced of the great moral influence of the Christian church on the customs of society, and the pernicious effects of the connection of its members with what is evil, requests the Committee of the United Kingdom Alliance to collect statistics as to the number of communicants or church members in the country who are engaged in the traffic, and the number of congregations or churches where property or premises (such for example as cellars under them) are let for the purpose of the liquor traffic.”

The Rev. W. HARRIS, Leamington, seconded the resolution.

The resolution was then adopted.

The Rev. ISAAC DOXSEY, Edmonton, moved:—

“That this Conference rejoices in the various expressions of opinion which have proceeded from the judicial bench, in reference to the evils of the liquor traffic, and especially in the very important testimony recently given by Justice Crampton, of Dublin.”

The Rev. Canon JENKINS seconded the resolution, which was carried.

The Rev. S. GRAY, Bandon, Ireland, in moving the adoption of the report of the Business Committee, said that his opinion was that, when the Hon. Neal Dow in addressing them, said they had the power if they had the will to accomplish the great object they sought, he meant the whole of the clergy; and this was the case; but a vast majority of the clergy still stood aloof from them. Last year, when Dr. Lees was in Dublin, he undertook to introduce him to a Conference which was then sitting, as a deputation from the Auxiliary of the United Kingdom Alliance; and it had a most salutary effect in the minds of the brethren. He thought that if something were done in order to bring the matter clearly and in a strong light before the minds of their brethren of all denominations, that would be a great matter in relation to a vast number of clergymen who were still standing aloof, unwilling to identify themselves. For himself, he felt under great personal obligation for the manner in which the business of the Conference had been conducted. He thought it had been exceedingly well managed, and everything got through with the utmost order. He came up with sanguine expectations, which had been more than realised. It was absolutely necessary they should do something to bring the public mind with them; he had been striving to do something; he had formed Bands of Hope and Total Abstinence Associations in Dublin, and since then in the small town of Bandon; and he hoped to go on with this work in addition to seeking the total suppression of the traffic.

The CHAIRMAN: I can testify to Mr. Gray's zeal in our cause.

The Rev. J. HANSON, Bradford, seconded the motion which passed.

The Rev. C. M. BIRRELL, Liverpool, moved, and the Rev. W. REED, Northwich, seconded, the adoption of the report of the Statistical Committee, which was agreed to.

After announcements had been made, the Conference adjourned about one o'clock.

## THURSDAY AFTERNOON'S SITTING.

The Conference commenced its last sitting about Three o'clock.

The Rev. S. BAGNALL, M.A., Weston Point, Runcorn, moved:—

"That the Provisional Committee of this Conference be requested to act as a standing committee to aid in the publication of any document connected with the proceedings of this Conference."

He said that, in advocating a Maine-law they had a great deal to contend with; but let them face dangers, and the promise was that they should be more than conquerors. He considered the country was on their side; the working classes were on their side; and it was very rarely that an opponent was met with at any meeting convened for the advocacy of Alliance principles. He had, occasionally, presided at meetings, and he did not remember any opposition being offered to their proceedings. Occasionally, there would be opposition; they might expect it; the wonder was that so little was offered. It was a great thing to have the voice of the people with them, and a greater thing to have the promise. There was their strength, their stronghold; they had truth on their side; they had all the good on their side; the great and the good, and those who were well-wishers to their country; the friends of Christianity, and the praying community; and they need not be afraid of opponents. They had all the working men with them, or nearly so. (Hear, hear). Therefore, they might go on in noways discouraged. Let "onward" be their motto. They had the voice of the country with them, and the pressure would soon be so great as to compel the government to fall in with them.

The Rev. W. E. SAUNDERS, Tunstal, seconded the resolution. He represented at this meeting the Tunstal Auxilliary of the United Kingdom Alliance. At Tunstal they were endeavouring to do their best, and they were watching the voter's list, to endeavour to secure the registration of the names of persons qualified to vote, so that they might be enabled to draw all the influence they could in that direction. They had lately laid the corner-stone of a new covered market, and the names deposited beneath it did not contain that of a single publican. At the last quarter-day meeting of the Tunstal Primitive Methodist Circuit, the following resolutions were adopted:—

"That it is the opinion of this meeting that the legislative prohibition of the traffic in intoxicating liquors is desirable to be accomplished."

"That this quarterly meeting gives its sanction to the publication and signing of petitions, in our schools and places of meeting, in favour of prohibiting the sale of intoxicating drinks."

In the Tunstal circuit, which was the first of the 500 circuits in the connexion, there were 1,060 members in the connexion, 2,500 hearers, 28 places, 15 chapels, and 100 preachers, 60 of whom were present when the above resolutions were adopted.

The Rev. G. S. SMITH, R.N., B.B.M., founder of Sailors' and Soldiers' Religious and Temperance Missions, and editor of the "Evangelical Christian Soldiers' and Sailors' Temperance Magazine," read the following extract from one of the publications of the Sailors' Home:—

"The directors have to regret that the temptations to which the young and thoughtless sailor is exposed in London have not diminished. The gin palaces have been rendered more attractive; and, in addition to their dancing rooms and concerts, theatrical representations have been lately added, where habits of intemperance are encouraged, and every effort made by classes of wretched and unhappy beings to seize upon the sailor, and bear him off in triumph to dens of infamy too shocking to describe. And even in their common boarding-houses they are not exempted from gross robbery and pillage; an instance of which was lately brought

before the magistrates at the Thames police-court, where the landlord had disappeared with £261 in his possession, the property of seven of his lodgers, who had just been paid off, after a long voyage. Legislation has done much, during the last few years, for the protection of our sailors from gross imposition and wrong. Still the commission of such daring and successful acts of fraud would lead to the conclusion that some further penal enactments are required to preserve them from the machinations of those who eagerly watch their arrival into port, entrap them into their ahodes of vice, and then pillage them of their hard earned wages."

This, he said, was remarkable testimony from a body of directors. He then gave the following as a summary of the results of his own extensive experience:—

I.—Drunkness is our greatest national and world-wide monster evil amongst our sea-faring populations; and, as the United Kingdom is a cluster of islands, sailors (under God) are essential for the protection of those islands, and for the trade and commerce of the world, and for promotion of Christianity throughout the world, by means of missionaries, bibles, and every other instrumentality.

II.—Sailors are corrupted and ruined by strong drinks, for the demoralisation of the world, and the obstruction of Christian missions throughout the world.

III.—We have heard for many years all the variety of methods, by Bethels, floating chapels, mariners' churches, sailors' homes, and many other means, and great good has been accomplished in London, and seaports generally, at home and abroad, but still the monster evil of drunkenness prevails, and increases by the sale of strong drink, and the chief remedy (under God) that now remains to be tried is the suppression of the liquor traffic.

He would add that this subject had already been taken up by the Horse Guards, and the following question sent to every regiment at home and abroad:—

"Are you enabled to suggest any means of restraining or eradicating the propensity to drunkenness so prevalent among the soldiery, and confessed by the parent of the majority of military crimes?" And the answer returned declared that prohibition was absolutely necessary.

The resolution was put and carried.

#### ADDRESS TO HER MAJESTY.

The Rev. Canon JENKINS, MA., read the draft of this address, ultimately adopted, as follows:—

*To Her Most Gracious Majesty the Queen of Great Britain and Ireland.*

May it please your Majesty,—We, the undersigned, your Majesty's most loving and faithful subjects, comprising clergymen of the Established and various other churches, assembled at a Conference of ministers of the gospel held in the Town Hall of the City of Manchester, on the 9th, 10th, and 11th days of June, 1857, for the purpose of considering and discussing the present absorbing and important subject of the liquor traffic, and devising means for its total suppression, do most humbly approach your Majesty, and urgently pray that your Majesty will be most graciously pleased to cause inquiry to be made through your Majesty's ministers into the nature and effects of the traffic in intoxicating liquor as now carried on in your Majesty's dominions; and that, if it be found that such traffic is opposed to the temporal and spiritual interests of your Majesty's subjects in general, that your Majesty will be graciously pleased to advise such measures for the suppression of the traffic, as your Majesty in your wisdom may deem necessary.

We, the undersigned, in our responsible and important capacity of ministers of religion, have, after much experience in our holy calling, come to the conclusion



that the traffic in intoxicating liquors is the most prolific source of the immorality, irreligion, poverty, disease, and crime, which unhappily, at the present time, manifest themselves in your Majesty's dominions. And we most respectfully and humbly suggest, that the amount of revenue which would cease upon the suppression of the traffic would be more than compensated by the increased trade in, and consumption of, other articles of an exciseable nature, independent of the moral tone such a prohibition would give to the character of those who now indulge, in an unlimited degree, in the use of intoxicating drinks.

Your petitioners, therefore, humbly hope that your Majesty will be graciously pleased to grant to them this their humble and earnest prayer.—And your Majesty's petitioners will ever pray, &c.

Signed on behalf and by authority of the Conference,

G. T. FOX, M.A., St. Nicholas, Durham.	} Chairmen of the Conference during the days of its sittings.
WM. ANDERSON, M.A., Minister of the Reformed Presbyterian Church, Loan- head, Edinburgh.	
WM. URWICK, D.D., Congregational Minister, Dublin.	

#### ADDRESS TO SUNDAY SCHOOL TEACHERS.

The Rev. D. BLELLOCH, Crewe, read the draft of this address.

#### TO THE SUNDAY SCHOOL TEACHERS IN THE UNITED KINGDOM.

FELLOW LABOURERS IN THE VINEYARD OF CHRIST,—Intrusted, as you are, with the religious training of so many of our country's youth, your commanding position and influence in society cannot well be over estimated, hence our appeal to you regarding the ravages of intemperance among the rising generation. Nowhere, we believe, can we reasonably expect to find a more valuable staff of coadjutors, in our assault on this monster evil, than in the 400,000 disinterested, large-hearted, and devoted teachers, who are weekly seeking, by religious influences, to mould the character of no fewer than 3,000,000 of the youth of our land.

Those of your number who, with us, seek to destroy intemperance by the suppression of the liquor traffic, we would address in the pleasing language of encouragement. As one result of our Conference, we have learned that public opinion throughout the land is making progress so steady and so rapid as to lead us "to thank God and take courage." Those engaged in the liquor traffic declare that "to throw open the trade would be to throw open the floodgates of vice and drunkenness," that "vice and drunkenness are in proportion to the number of public-houses, and to the facilities for obtaining intoxicating drinks." Our chief encouragement, however, is founded on the conviction that we are engaged in the Lord's work; and that so long as we labour in the use of His means, and with a single eye to His glory, we labour not in vain.

To those of you who have not yet felt the necessity of parliamentary interference with the liquor traffic, permit us affectionately and earnestly to tender a word of exhortation in the spirit of brotherly kindness, not that we seek "dominion over your faith, but would rather be helpers of your joy." When you consider the dreadful scourge this traffic is perpetually inflicting on the young

and that on a scale so large that, in England and Wales, our 24,000 Sunday schools are opposed by 130,000 public-houses and beer-shops, debarring not a few from the blessings of Sabbath school instruction, and enticing many from our classes to the haunts of dissipation and ruin: when you think that, for example, in a single provincial criminal calendar, of the 73 prisoners, 62 had attended Sunday schools in periods varying from three to ten years; that of these, 59 admitted drinking and public-house company to have been the cause of their leaving school, and violating the laws of their country; that, in another locality the singing saloons, "those sinks of iniquity, are thronged with old Sunday scholars, especially on the Sabbath evenings, until twelve o'clock;"\* is it not reasonable that we solicit your help to prevent a disease which may soon be beyond the reach of your power to cure? Is it, therefore, any wonder, when we survey the three millions of our youth under your care, the blossom and hope of our land, exposed to the awful effects of the liquor traffic, that we should press this subject with all the solemnity its importance demands? Is it not a fact that the beneficial influence of our Sabbath schools is painfully counteracted by the intemperate conduct of thousands of parents, producing poverty the most squalid, fostering ignorance the most degrading, originating diseases the most loathsome, and writing in letters of blood many a dark catalogue of crime and woe? Has not this been attested repeatedly by the reports of the chaplains of our prisons, the confessions of the prisoners themselves, of judges, magistrates, and grand juries, and by the cumulative evidence of medical men? Is it not an humbling fact that Great Britain spends scarcely one million annually in support of our great religious societies, whilst she lavishes £65,000,000 on strong drink? We beseech you to bear in mind those fearful denunciations which God's Holy Word pronounces on all who either practice or promote the vice of intemperance. "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink:" "Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!" (Isaiah i. 22 and 11.) "Woe unto him that giveth his neighbour drink, that putteth thy bottle to him, and makest him drunk; thou art filled with shame for glory." (Hab. 11, 15 and 16.) Consider that these woes follow the guilty into an undone eternity, for it is written, "No drunkard shall inherit the kingdom of heaven."

Beloved friends, remember that you are responsible for the evils which do, or may result from your indifference regarding this destroyer of your youthful flock. Can you with this scene of desolation before your very eyes, stand aloof from those who are aiming at the certain and complete destruction of the cause of drunkenness, whilst the highest authority declares: "To him that knoweth to do good and doeth it not, to him it is sin." Think, we beseech you, on this solemn language;—"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain, if thou sayest, behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?" (Prov. xxiv., 11 and 12.)

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\* Guthrie's "City; its Sins and its Sorrows," pp. 133, 134.

We cannot leave you without an appeal to the holy love that you bear to the lambs of the Redeemer's fold. Unnatural would you consider that parent who foresaw impending destruction to his family which he could prevent, yet did it not; more unnatural than the savage bear that sheds her last drop of blood in defence of her helpless young; but would it not be still more unnatural in you to abandon, to the prey of the liquor traffic, those unsuspecting little ones who find in you a parent's tender care, not so much for the body as for the immortal soul. Your relationship to these children makes your indifference or opposition to us seem far more unaccountable than that of the unhappy drunkard. Is not your love to the souls of these children a motive sufficient to induce you to co-operate with us in petitioning the legislature to suppress the traffic in intoxicating drink? We earnestly ask you to cast into the scale with us the weight of your holy influence, your ardent zeal, and your indefatigable labours. While encouraging and promoting Bands of Hope, and kindred measures for the advancement of temperance among the young, we urge you to leave no means untried for the overthrow of the liquor traffic, and success, we think, cannot long be withheld from our peaceful agitation. That He, in whose service we are engaged, may guide you by his Holy Spirit to prayerful and unremitting efforts in aid of our arduous and noble enterprise, is our sincere prayer.

In the name, and by the authority, of the Ministerial Conference for the Suppression of the Liquor Traffic, Manchester, June 11th, 1857.

(Signed)

J. BURNS, D.D.

B. ADDISON, M.A.

D. BLELLOCH.

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#### ADDRESS TO LIQUOR DEALERS.

The Rev. G. BLYTH, Glasgow, brought up this address.

#### ADDRESS OF THE MINISTERIAL CONFERENCE, ASSEMBLED AT MANCHESTER, JUNE 9TH, 10TH, AND 11TH, 1857, TO PERSONS ENGAGED IN THE LIQUOR TRAFFIC.

DEAR FRIENDS,—Allow us to reason with you regarding the trade in intoxicating liquors, in which you have invested your capital, and are spending your lives. On a mature, prayerful, and, we believe, candid consideration of its character and tendencies, we have come to the painful conclusion that it is wrong in itself, and in its results most injurious to the Church of Christ, to society in general, and especially to you who are employed in it. Will you permit us to explain the ground of our convictions, and earnestly to urge you to relinquish the trade.

You are at present allowed to conduct your business by the licensing system, which imparts to it a respectability and sanction which it would not otherwise possess. That law, however, was opposed by many intelligent and sagacious legislators of past ages, who suspected and predicted that it would become the bane and curse of society, and the experience of many years has proved that their anticipations were too correct.

The establishment of public places of resort for the express purpose of affording facilities and encouragement for drinking is a prominent department of your



trade, and is pregnant with evils of every description. We do not allude so much to those of a more obnoxious character, to those which are frequented by persons of abandoned habits, nor to such as are kept open on the Lord's Day. These are capable of no defence. But we deplore the existence of the trade, independently of any aggravating circumstances whatever, as laying snares for the young and inexperienced, and affording temptations to inebriates who have lost the power of guiding and protecting themselves. Our solemn conviction is that you deal in "firebrands, arrows, and death." Your commercial pursuits do not contribute to the comfort or well-being of man, but spread poverty, disease, wretchedness, and crime throughout the community. Yours is not an occupation for the success of which you can intelligently pray. By prosecuting it you neither serve your generation nor glorify God. On the contrary, the intemperance which is fostered by it is the greatest source of immorality and ungodliness that exists, and an insurmountable barrier to every social reformation that is attempted.

Your occupation is especially dangerous to yourselves and children. It exposes you and them to influences and temptations under which thousands have fallen and perished. We could specify examples, were it necessary, of the blight which has fallen upon many of your fellow-traders, embracing whole families, whose ruin can be ascribed to nothing but their traffic in intoxicating liquors. We believe that you are also deeply involved in the guilt which accompanies and follows the crimes, and deaths, and degradation which the sale of strong drink occasions. We readily grant that many of your occupation have been honourable and pious men, and that you still have persons of Christian character among you; but we also know that the light which has been thrown upon the evils of intemperance, of late years, has induced many to withdraw from the trade on conscientious grounds. To those who still remain in it, we now appeal with every feeling of fraternal regard, for it is your occupation not yourselves, personally, that we sorrowfully condemn.

We would warn you against the danger of being deceived by false, though specious, reasonings. Beware of soothing your consciences by the thought that you are more careful and correct in business than many of your neighbours; that others, less scrupulous, would keep up the trade were you to abandon it. Such excuses will not stand the test of conscience even now, far less will they avail when you stand before the throne of judgment. "Woe to him that giveth his neighbour drink, that putteth thy bottle to him, and maketh him drunken." And doubly guilty must he be who doeth such things for gain—for the reward of unrighteousness. Your worldly interest is involved in this matter, which is likely to warp your judgment. We, as neutral and disinterested men, submit this appeal to your consideration, and hope it will not be altogether in vain.

\*We are aware that, in the accomplishment of our purpose, there are many difficulties to be surmounted. We calculate upon the strenuous opposition of many on various grounds, and from divers motives, but we are encouraged by the belief that one more powerful than all opponents will be on our side. We confide in the efficacy of prayer, and will not cease to wrestle with God that He may render successful those efforts which we, as Christian ministers, and others as political organisations, are making to promote the temperance reformation which we are convinced can only be accomplished by the suppression of the liquor traffic.

In conclusion, brethren, we suggest that, while we would shut up that line of employment and source of wealth on which your prospects of success in the world may be founded, there are other occupations in which you may employ your time and capital. As a class you are noted for your energy and enterprise. You submit to long hours, and toil without complaint. Your places of business are open at an early hour, and are the latest in closing. Find scope for your talents and enterprise in other callings, which may be equally remunerative, and more safe and honourable, on which you may confidently invoke the Divine blessing—expect the goodwill of your fellow men, and become the benefactors of the world.

For your own sakes, therefore, for the sake of your children, for the sake of your fellow men, and above all, with the compassion and glory of the Redeemer in view, we unitedly and solemnly implore you to abandon a traffic so injurious in its direct effects, and fraught with consequences so fearful.

In name, and by authority, of the Ministerial Conference on the Suppression of the Liquor Traffic,

G. BLYTH, M.A.

J. KIRK.

J. MACREDY.

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#### MINISTERIAL DECLARATION.

The Rev. W. AENOT, Glasgow, brought up this document, and he said that, in its nature, it was brief and difficult. They had, in considering it, the dread on one side lest they should make it say very little, and get a great many men to accept it, and, on the other, of making it say much, and then getting fewer, but, perhaps, better men to adopt it. (Laughter). He then read the declaration as follows:—

We, the undersigned, ministers of the gospel, are convinced by personal observation within our own sphere, and authentic testimony from beyond it, that the traffic in intoxicating liquors, as drink for man, is the immediate cause of most of the crime and pauperism, and much of the disease and insanity, that afflict the land; that everywhere, and in proportion to its prevalence, it deteriorates the moral character of the people, and is the chief outward obstruction to the progress of the gospel; that these are not its accidental attendants, but its natural fruits; that the benefit, if any, is very small in comparison with the bane; that all schemes of regulation and restriction, however good as far as they go, fall short of the nation's need and the nation's duty; and that, therefore, on the obvious principle of destroying the evil which cannot be controlled, the wisest course for those who fear God and regard man, is to encourage every legitimate effort for the entire suppression of the trade, by the power of the national will, and through the form of a legislative enactment.

The reading of the address was frequently interrupted, and followed by expressions of the warmest approbation; and, having been seconded, it was adopted with acclamation.

#### REPLY TO THE UNITED KINGDOM ALLIANCE.

The Rev. W. HANNA, Manchester, read the following address in reply to that of the deputation from the Executive Committee of the United Kingdom Alliance, the adoption of which was seconded and agreed to.

To Alderman Harvey, Samuel Pope, Esq., Dr. Lees, &c., the deputation from the United Kingdom Alliance, who addressed the late Conference on Wednesday evening, June 12th:—

Gentlemen,—It was to us peculiarly gratifying to receive a deputation from the United Kingdom Alliance, an association leagued together for a noble and benevolent purpose—the total and entire suppression of the liquor traffic. We listened to your excellent address with deep interest and unfeigned pleasure, and beg to assure you that we cordially sympathise with every sentiment you have expressed, and greatly rejoice in the success that has already attended your persevering efforts.

As ministers of the gospel, whose office it is to watch over the the moral and spiritual interests of our fellow-men, we have had peculiar opportunities of observing those influences which operate to hinder the progress of true religion and to retard social improvement; and we are fully convinced that the traffic in intoxicating drinks is one of the greatest obstructions to the spread of the gospel, and to the moral and spiritual elevation of man.

The vice of intemperance has permeated society to such an extent that the consequences far exceed human calculation. In some cases, even the victims themselves are able to perceive the source of their wretchedness, but have not the moral courage to flee from the temptation. When this pernicious habit has obtained the mastery, not only are all good influences counteracted, but moral restraint is removed, evil passions are inflamed, crime is produced and fostered, and man becomes depraved and brutalised.

We fully agree with you, gentlemen, that a large proportion of these evils are due to the traffic in intoxicating liquors—a traffic which we believe to be immoral, and inconsistent with the teachings of the Holy Scriptures, degrading to the government and oppressive to the subject; in its tendency destructive to the citizen and ruinous to the commonwealth, and a traffic which ought immediately to be suppressed, by the enlightened determination of the British people and the powerful arm of the British law.

We most heartily respond to that noble sentiment, so beautifully expressed in your address, that “the triumph of Christianity will be the security of all the great principles of human liberty and human advancement.” We believe that, by the power of living Christianity, man is to be elevated, individually and socially, and all his best interests promoted, for time and eternity. It is our deliberate conviction that the legal suppression of the sale of intoxicating beverages, and the elevation of mankind from the enslaving vice of intemperance, must be inseparably connected with that glorious triumph of which you speak.

Gentlemen, we wish you great success in your noble and philanthropic labours. Truth and righteousness are on your side, and your cause must ultimately triumph.

As Christian ministers of different denominations, assembled here in Conference from various parts of the kingdom, we feel under obligation “to use the influence of our sacred calling in awakening the public mind to the importance of this great question; and, under the solemn impression that the blessing of Almighty God is essential to the success of any cause, we shall consider it our duty to raise our earnest supplications to the throne of grace that God, for the sake of his dear son, our Saviour, may be pleased to bless the efforts made in connection with this cause for His own glory and the good of men.

Signed on behalf and by authority of the Ministerial Conference,

G. T. FOX, M.A.,  
W. ANDERSON, M.A.,  
W. URWICK, D.D.



## NO ADDRESS TO RELIGIOUS DENOMINATIONS.

The Rev. E. H. WEEKS said that a committee of five was appointed to draw up this address, but it had been unable to get a meeting, and somehow or other the matter had fallen through. He was sorry this had been the case; but most of the ministers had been on other committees.

## VOTES OF THANKS.

The Hon. and Rev. L. NOEL moved a vote of thanks to the Provisional Committees and Sub-Committees, the Executive Committee of the United Kingdom Alliance, and the kind friends whose hospitality the members of the Conference had enjoyed in Manchester. He trusted they would go on in the work before them, looking up to God for his blessing; and that they might be permitted to see the Alliance succeeding in its efforts to save the thousands upon thousands of those who were now in the power of the traffic, and were being urged on to a far more tremendous cataract than that which had been spoken of in the morning, one of temporal and everlasting woe.

The Rev. — TILLY, Cardiff, had great pleasure in seconding the resolution. Of all the motions that had been made, none was more just than this. He had attended many Conferences during the last ten or fifteen years, but he did not remember one that was so well conducted, and so thoroughly efficient in reference to the object contemplated as this had been. The credit of this he believed was due to the committee, who had had the management of the preparations for it; and he believed they all felt deeply indebted to that committee for the time and labour they had devoted in preparing for the meeting. They also felt they were indebted to the Committee of the United Kingdom Alliance for the liberal manner in which that committee had treated them. When they attended Conferences elsewhere, they had to find their own quarters; it was a new thing for them to have been provided for so well as they had been on this occasion. Of course, their thanks were also due to those kind friends who had opened their houses to them, many of whom, he presumed, did not fully sympathise with their movement.

The resolution, on being put from the chair, was carried with acclamation, the ministers rising.

The CHAIRMAN said he thought they owed a great deal to the hospitality of their friends in Manchester.

The Rev. Dr. M'KERROW said, he had been requested, as one of the members of the General Purposes Committee, to acknowledge their kindness in adopting this vote of thanks. This subject had long engaged their attention. They had long been solicitous for the success of this Conference. The arrangements had involved no small amount of labour and anxiety; however, they were fully recompensed—(hear, hear)—by receiving such a kindly—(applause) and generous response from their brethren. They had been delighted with the harmony which had prevailed, with the conduct which had characterised their proceedings, and with what they believed to be the success of this Conference. One word on behalf of the United Kingdom Alliance. They had tendered their thanks to that important, interesting, and efficient body. He hoped they would endeavour to give them something more than words. The expense to which the Alliance had subjected itself, in carrying out their views, had been exceedingly large; he believed it would cost the Alliance no less a sum than £600, and he believed circulars had been sent to different parts of the country requesting ministers to be kind enough to interest themselves to procure a little money to defray the expenses. He knew that they, as a class, could never contribute much. Some, he dare say, would feel a privilege in casting in their mite; and those who could give perhaps only their good wishes

would be disposed now and then, as opportunity was afforded to them, to say a kindly word on behalf of the Alliance, to their richer friends, so that some contributions might come in from that quarter. He had received a note from a member of the Conference, asking whether the General Purposes Committee had considered the propriety of having an annual, or triennial Conference. He hoped they should meet again; but it was not likely they should make an experiment of this kind, unless they met with encouragement from their brethren, not only with reference to attendance, but also with reference to pecuniary contributions.

The Rev. S. CLARKSON, Manchester, did not wish the Conference to separate without feeling their obligations, not only to promote the circulation of the *Alliance Weekly News*, but also to contribute to it. They were desirous that their newspaper should be an increasingly interesting one. They desiderated greatly letters from ministers, and communications from all parts of the kingdom, touching their great enterprise; and they (the ministers) could make it a powerful organ for defending the principles they held.

The Rev. Dr. M'KERROW having taken the chair,

The Rev. J. BIRKETT, M.A., Winsford, moved a vote of thanks to the three gentlemen who had occupied the chair during the sitting of the Conference.

The Rev. A. CLARKE, Stockport, seconded the motion, and suggested that ministers might promote conferences of Sabbath school teachers and ministers in their own localities, and that this would be of great service.

The Rev. H. TARRANT put the motion, which was carried with applause, the ministers rising.

The Rev. G. T. FOX, in responding, said that he was the youngest of those who had presided over the Conference, but, as he presided on the first day, it was considered that he should first acknowledge the vote of thanks. He would not detain them beyond giving his warm and hearty assurance of being deeply interested in this great cause, and expressing his full conviction that the only effectual means that remained to stop the evil of which we complained, was a legislative enactment for the suppression of the traffic.

The Rev. W. ANDERSON: Friends and brethren; I need scarcely say that I, and I believe my other brethren who have occupied the chair, feel deeply grateful to you for the cordial and unanimous manner in which you have supported us in the chair, and in which you have carried on the operations of this Conference. We were delighted to see so much effective work done, and feel greatly indebted to you, both for the vote of thanks, and for placing us in the honourable position you did, in so great and good a work.

The Rev. Dr. URWICK: I am exceedingly modest, brethren—(laughter)—and, if you don't take care, I shall be put utterly out of countenance. Mr. Chairman, and brethren in general; I call you all brethren; and I hope I may think, and feel, and pray in reference to all of you, when this meeting shall be separated, that we are all brethren in Christ, and though we may be separated from each other now, by and bye we shall meet in another and a glorious world, where all ignorance and misery, and sin and oppression, and grief—and everything that is contrary to man, and everything that is contrary to God—shall be utterly done away; and when nothing but life and light, and love and blessedness, and glory, shall be an element for ever and ever. I thank you, Mr. Chairman, and brethren in general, for the honour you have put upon so unworthy an individual as I am, by electing me to occupy your chair. At the same time, I must tell you I do account it an honour to have been put in the chair, along with the two gentlemen who occupied it yesterday and the day before, and to have taken so prominent a part in your very interesting and important proceedings. We have had much thanksgiving to-

day, and with the exception of the case of one individual—(hear, hear)—I think it was all deserved; but I am sure we shall be unanimous, without exception, in the propriety of ascribing thanks to another and a higher being, the Being of all beings, and the fountain of all blessings, for having been privileged to meet as we have done at this Conference; in acknowledgments to him as our Lord and God, in dependence upon his wisdom, his strength, and his favour, and likewise in thanks to him for the various circumstances that have been connected with our meeting. Does it not demand thankfulness that our attention, and our hearts have been engaged in this undertaking? Is it not a matter of thankfulness that He in his providence has called us to co-operate in the furtherance of that very important object which has brought us together. Is it not a cause of thankfulness to him that so many of us have come together? I remember, sir, I might say, the birth-day of the temperance movement; I have been connected with it, I believe from the very outset in Ireland; and if I am not mistaken, Ireland had the priority of England. (Hear, hear.) Though not an Irishman, I love Ireland, and by-and-bye, I hope she will be found taking a stand alongside, and upon the same footing with the sister isle of Britain, the two working on together, heart and head, and hand, exercising influence, and every thing they have, for the furtherance of the cause of truth and goodness in our world. But is there not cause for thankfulness in the unanimity which has prevailed in our proceedings? When I look at the number of brethren here, all of them, in a good sense of the word, “free-thinkers”—(laughter)—Yes, I say, free thinkers, sir; not men bowing to infidelity, the lordship of infidelity, scepticism, or any other—what shall I call it?—taskmaster, slave-holder, or anything else that indicates the idea, and that you chose, to employ to designate it. We have met here as freemen; we have met here men free in heart, free in mind, free in—I was going to mention the very highest, and I think I will do it—I think I may do it—free men in Christ. (Hear, hear.) With all the freedom of thought, and freedom of speech, we have had, I should have liked much, if we could, had there been galleries large enough, to have a crowd of persons present not very friendly to our movement—(laughter); I should have liked them to be spectators of, and listeners to, our proceedings; and I think they would have gone away with a saying, and a feeling something of this kind:—Well, certainly, these good men seem to be good men; they are men of good humour—(laughter)—one with another; they can talk very calmly; they can speak very freely; and they really seem to have something of common sense—(laughter)—in them, and certainly we must begin to think about the matter ourselves, for it will be necessary for us to make up our minds on some better ground than mere custom and feeling, or love of the pocket in our opposition to the movement which they are undertaking. Mr. Chairman, we have to thank God for our union. There is another thing we should be thankful for; I feel it, and that is, the number of younger ministers we have had. I know, sir, as a minister of some standing, the preciousness, I may call it the vital preciousness and energy of young blood. Oh, sir, it is to the young men of our congregations we should look for the wisdom, and the heart, and the energy that, under God, shall carry on through the next generation, and to the next generation, yet more vigorous, yet more effective, this undertaking, and other undertakings associated with it. My dear young brethren, I am sometimes ready to say, Would I were new young again as the youngest among you! and I think what I would not be, how much better habits I would cultivate, what a variety of plans I would not only project but carry out, and how I would be above and beyond my present self, in I know not how many respects. Well, young brethren, be you as good and as great as ever you can. Stand true to the cause with which you, at this



Conference, by your presence and professions, have identified yourselves. It is worthy of your mind, time, and strength; let it have all three. I could tell you much about Ireland, but I pass that by; I could tell you about teetotalism, but I pass that by; time, time is going. The great Free Trade Hall meeting is this evening! (Laughter.) As I see our very much respected friend, Mr. Pope, not very far off, will he permit me to say that the United Kingdom Alliance has the thorough sympathy, love, and cordial support of, I believe, every minister here. (Hear, hear.) May I say, apart from the formal resolution of thanks, we do heartily feel obliged to Mr. Pope and his coadjutors, for their firm, judicious, and effective stand in the cause of prohibition. I thought, Mr. Chairman, of beginning my remarks by referring to the fact, that the valedictory parts of the Apostolic epistles are commonly the very shortest, and that, therefore, anything that came with the great name of a valedictory address—which perfectly astounded me when I heard it—should be shorter than any other address; and I fear I have now transgressed. I want to wish you good luck in the name of the Lord. Be every minister faithful to his Master, faithful to the truth, faithful to souls, and faithful to society; I don't ask that this undertaking should absorb all, but I do ask that it should have a proportionate share of the attention and effort of every minister of Christ. Sir, I go from your meeting, thanking God, and taking courage; and I doubt not that is the case with every brother. (Applause.)

The doxology was sung; prayer offered by the Rev. S. CLARKSON; and the proceedings of the Conference then terminated about five o'clock.

#### EVENING MEETING IN THE FREE TRADE HALL.

In the evening, at seven o'clock, a large public meeting was held in the Free Trade Hall. The chair was taken by the Rev. J. Julius Wood, D.D., Dumfries, Moderator of the General Assembly of the Free Church of Scotland. The platform was crowded by ministers, who had been present at the Conference, and the hall by five thousand of the people of Manchester. The speakers were the Rev. Henry Tarrant, Manchester; the Rev. Canon Jenkins, Dowlais; the Rev. Messrs. Chown, Bradford; Reid, Edinburgh; Bardsley, Liverpool; the Hon. Neal Dow, LL.D., and Samuel Pope, Esq. It was a most enthusiastic meeting—a token of popular sympathy, and a fitting close to the first Ministerial Conference on PROHIBITION.

The following resolutions were unanimously adopted:—

1.—“That this meeting is of opinion that the legislative prohibition of the liquor traffic is the only effectual means for the suppression of drunkenness in this country.”

2.—“That this meeting regards with feelings of great interest the proceedings of the Ministerial Conference just terminated, and expresses its earnest hope that each minister will return to his sphere of labour encouraged to devote his efforts to the cause of temperance, and a determination to procure a law to prohibit the sale of intoxicating beverages; and this meeting pledges itself to co-operate with the ministers in their arduous work.”

## APPENDIX A.

LIST OF MINISTERS who responded favourably to the Address.

*Those present at the Conference are marked with an Asterisk.*

## DENOMINATIONAL REFERENCES.

E. C., Episcopal Church.—W., Wesleyan.—W. A., Wesleyan Association.—N. C., New Connexion.—P. M., Primitive Methodist.—W. R., Wesleyan Reformer.—I., Independent.—B., Baptist.—B. C., Bible Christian.—E. P., English Presbyterian.—U. P., United Presbyterian.—C. M., Calvinistic Methodist.—E. C. S., Established Church of Scotland.—F. C., Free Church.—R. P. C., Reformed Presbyterian Church.—I. P., Irish Presbyterian Church.—O. D., other denominations, and denominations not ascertained.

## ENGLAND.

## Revs.

*Addison, B., M.A., Manchester	E.C.
Abercrombie, R., Macclesfield	W.A.
Armson, T., Kerdal	W.
*Adams, E.L., Nantwich	I.
*Appleyard, E.W., B.A., Ringley	E.C.
Alcock, J. P., Ashford	E.C.
Allen, H., M.A., London	E.C.
Atkinson, J., Shotley Bridge	P.M.
Antliff, W., Haslingden	P.M.
Atkinson, T., M.A., Hartshead	E.C.
Armitage, G. W., Pateley Br.	P.M.
*Allen, P. S., Graby	E.C.
*Allin, T., Altrincham	N.C.
*Arkell, E., Plymouth	B.C.
*Anderson, W., Chesterfield	I.
Adam, D., Scarborough	B.
Anderson, H., Bratton, Wilts.	B.
Atkinson, T., Mirfield	E.C.
*Atkinson, R., Manchester	B.
Allen, J., Frees	E.C.
Annear, S., Truro	W.A.
Allin, J., St. Austell	W.
*Aston, J., Ecclehill	I.
*Atkins, T., Manchester	E.C.
Ashbery, H., Sheffield	B.
*Alcorn, J., Gilbert, Stockport	B.

Balshaw, R., Newport, Mon.	W.
Bartlett, J., Newport, I. of W.	B.C.
*Baxter, R., Huddersfield	P.M.
*Best, G., Drayton, Abingdon	B.
Bootland, J., Huddersfield	P.M.
Brainbridge, W., Louth	W.R.
Bray, H. A., Brigg	O.D.
Budden, J. M., Ledbury	W.
*Bardsley, J., M.A., Manchester	E.C.
*Bardsley, J., M.A., Liverpool	E.C.
*Bardsley, S., B.A., Manchester	E.C.
Brown, J., B.A., Manchester	I.
*Best, R., Bolton	I.
*Buckley, J., Stockport	I.
Bailey, E., Leicester	W.A.
Brown, S., Ramsey, Isle of Man	W.

## Revs.

*Burrows, C., Walsall	B.
*Brewis, W., Penrith	I.
*Beswick, M., Keighley	W.A.
*Browne, J. T., M.A., Nrthampton	E.C.
*Blelloch, D., Crewe	E.P.
*Bishop, J. J., Manchester	O.D.
Brown, R., Heywood	W.
*Bagnall, S., M.A., Weston, Run-	
corn	E.C.
Batchelor, H., Sheffield	I.
Boydell, H., Honley, Yorkshire	E.C.
Bluet, H. R., Horsforth	E.C.
*Battersby, J., Sheffield	E.C.
Bateson, W., Woodhead, Mot-	
tram	E.C.
*Bevan, C. H., Hatherlow	E.C.
Baxter, E., Liverpool	N.C.
*Burns, J., D.D., London	B.
Berger, T. T., Padiham	E.C.
*Beddow, B., Barnsley	I.
Bastow, J. A., Hexham	P.M.
Baldwin, W., Mytholmroyd,	
Yorkshire	E.C.
*Birkett, J., M.A., Winsford	E.C.
Battersby, T. D. H., Keswick	E.C.
Benwell, J. T., Neenton	E.C.
*Bayldon, G., Cowling	E.C.
Birch, J., Brighouse	E.C.
Bailey, J., Bewdley	B.
*Binder, W. J., B.A., Barnsley	E.C.
*Burns, D., London	B.
Black, D., Berwick	I.
Brickel, R., B.A., Hoole, Lan-	
caster	E.C.
Barstow, M. W., B.A., Rawcliffe	E.C.
*Beckett, W., Heywood	W.A.
*Birrell, C. M., Liverpool	B.
Briant, H., M.A., Macclesfield	E.C.
*Burchell, W. F., Rochdale	B.
Bate, J., Barnsley	N.C.
Boycott, T., London	N.C.
Blackmore, R., Bideford	B.C.
Brown, J., Penzance	B.C.

## Revs.

*Boyden, W., Wellingbro' .....	W.R.
Bootman, C., Newcastle-on-T.	N.C.
Brown, W. R., Redruth .....	W.A.
Burnell, L. B., Newcastle .....	E.C.
Bowden, G., Newcastle-on-Tyne	W.
Burt, T. J., Birmingham .....	E.C.
*Benson, J. W., Marple Bridge	I.
*Balgarnie, R., Scarbro' .....	I.
*Bell, A., Pendlebury .....	I.
Bishop, J., Axminster .....	I.
Bromfield, E. T., Broseley .....	I.
Bayley, T. A., Burslem .....	W.A.
*Bliss, J., Leyland .....	I.
*Beavan, S., Longton .....	W.R.
Brownson, J., Sheffield .....	P.M.
*Bedell, J., Manchester .....	I.
*Batey, J., Burnley .....	B.
*Bone, W., Basingstoke .....	I.
Barras, T., Peterbro' .....	B.
*Berry, G., Over Darwen .....	I.
*Brooke, J., Manchester .....	W.
*Bishop, F., Manchester .....	O.D.
Banks, C. W., London .....	B.
*Bent, G., Grimsby .....	O.D.
*Byers, W., M.A., Greasboro'	E.C.
Baines, J. D., Haslingden ....	P.M.
Brown, J. B., B.A., London ..	I.
Broad, J. S. Newcastle-under-L.	E.C.
Bethune, G. C., Worth, Crawley	E.C.
*Bonn, H. H., Wednesbury ..	B.
Baggaley, W., Stockport ....	N.C.
Barker, R. S., West Felton ....	O.D.
Bellows, G. C., Greenwich ..	I.
*Britcliffe, F., Heywood .....	B.
Burder, J., M.A., Bristol .....	I.
*Crabtree, H., Pontefract .....	P.M.
*Clarkson, S., Manchester .....	I.
Carpenter, R. L., B.A., Halifax	O.D.
Carter, J., West Haughton ...	O.D.
*Crisp, A., Alfreton ..	I.
Clark, J., Ripley ..	E.C.
Cashman, G. G., Southampton	E.C.
Cartwright, J., Clitheroe .....	W.A.
Chew, R., South Shields .....	W.A.
*Compston, S., Settle .....	I.
*Collins, T., Sowerby Bridge ...	W.
Chettle, H. H., Liverpool .....	W.
Coulter, E. N., Walsall .....	O.D.
Cox, S., London .....	W.
*Clapham, G. W., Haslingden...	I.
Chesson, G., Camelford .....	W.A.
*Cocks, H., Blackburn .....	I.
*Chisholm, S., Huddersfield ...	I.
Crisp, T. S., Bristol .....	B.
*Chapman, D. F., Blackburn ....	E.C.
Cowie, W. M.A., Manchester	E.C.
*Caine, T., Lonan, Isle of Man	E.C.
Cartman, W., Skipton .....	E.C.
Coopland, G., York. ..	O.D.

## Revs.

Collis, W. M., Melton Mowbray	E.C.
*Clarke, B. S., Southport .....	E.C.
Coates, S., Sowerby .....	O.D.
Crowther, F. K., Leeds .....	O.D.
Cameron, D., Stratford-on-Avon	E.C.
Clarke, T., Ormside, Appleby	O.D.
Champneys, W. W., London .	E.C.
Croft, J., Ripon .....	I.
Calder, F., Chesterfield . ...	E.C.
Cave, W. A. B., M.A., Honeate- field, Ashby-de-la-Zouch ...	E.C.
Cordeux, G. P., Malton .....	O.D.
*Consterdine, J. W., Alderley Ed.	E.C.
Cheese, J. A., M.A., Crick .....	E.C.
Cooke, S., Sandhurst .....	W.
Carr, J., Nottingham .....	W.
Cooper, J., M.A., Bradford ..	E.C.
Clifton, T., Batley .....	O.D.
*Coutts, J., Chatham .....	B.
Crisp, E., Grantham .....	I.
*Compston, J., Bramley .....	B.
Catterall, G. C., Bishop Burton	O.D.
*Crankshaw, J. W., Warrington	W.
Chapman, C., M.A., Chester ...	I.
*Chown, J. P., Bradford ..	B.
*Caine, W., M.A., Manchester	E.C.
Crompton, J., Boston ..	P.M.
Craig, T., Bocking .....	I.
*Clark, A., Stockport .....	I.
Coombe, C. G., Crookes .....	O.D.
Clay, J., Preston .....	E.C.
Chawner, W., B.A., Crick, Belper	E.C.
Crole, P. R., Brampton .....	E.C.
*Cornford, P. H., London .....	B.
*Coombs, S. M., Gornal .....	I.
Cocker, W., Dudley .....	N.C.
Clement, N., Lincoln .....	W.R.
*Carey, J., Appleby, Leeds .....	O.D.
Carthy, W., Lincoln ..	P.M.
Cecil, E. G., Sneinton, Notts...	I.
Cuthberston, R., Cleckheaton	O.D.
*Doyle, W., Manchester .....	E.C.
Dale, R. W., M.A., Birmingham	I.
*Dixon, M., Shaw, Oldham .....	I.
Dixon, J., Crossthwaite, Miln- thorpe .....	O.D.
Davy, C. K., Bath .....	E.C.
Davies, J., M.A., Smallwood, Cheshire .....	E.C.
Dickinson, T., Wirksworth .....	O.D.
*Doxsey, I., Edmonton .....	B.
Dundas, G., Nottingham .....	E.C.
*Derrington, E., Birmingham...	I.
Davies, R., Burnley .....	P.M.
Dunn, C., Walsall .....	E.C.
Davies, E., Hindley, Dudley ...	E.C.
Dickenson, J., Bury .....	I.
*Duggins, T., Appleby .....	W.A.
De Rienzi, G. B., M.A., Leeds	E.



## Revs.

*Davies, S, Wakefield .....	W.R.
*Denniston, J., Wisbeach .....	I.
*Dyson, A., Rotherham .....	B.
*Dawson, M., Bedale.....	B.
Dewbarn, T., Chesterfield.....	I.
*Dallow, J., Keswick.....	B.
*Davison, W. H., Bolton .....	I.
Daniell, W., Parkgate, Chester	I.
Dickinson, G., Hull.....	W.
Douglas, A. F., Workington..	E.P.
Dickie, M., Bristol .....	U.P.
*Denham, T., Chesterfield .....	W.
Davies, —, Crewkerne .....	B.
Douglas, Hon. H., Hanbury, Worcester.....	E.C.
*Davies, E., London.....	I.
Davies, S., Sunderland .....	P.M.
Downing, G., St. Ives, Cornwall	O.D.
Dodgson, A., Hull .....	W.R.
*Dunkerley, W., Stafford.....	N.C.
*Duun, J. P., Rawtenstall ....	W.
Dunn, S., Camborne .....	W.R.
Downing, G., St. Ives, C.....	O.D.
*Evans, R., Manchester .....	I.
*Evans, J., B.A., Stockport....	I.
Everett, J., Newcastle-on-Tyne	W.R.
Elouis, J. H., Colchester.....	O.D.
Ellwood, W., Hartlepool.....	O.D.
Evans, W., Crewkerne .....	B.
Ellerby, G. W., Ripponden, Halifax .....	O.D.
*Edwards, E., Frome .....	I.
Etheridge, R. C., Ramsgate..	O.D.
Entwisle, J., Southampton.....	W.
*Edgar, J., Hebden Bridge ...	W.A.
Elliot, J. E., B.A., Whalton, Northumberland .....	E.C.
*Edwards, J., Bristol .....	I.
Ellis, W. C., Great Sampford, Essex .....	B.
Ellwood, W., Hargrave .....	E.C.
Edwards, C., Helstone .....	W.A.
Else, J. E., M.A., Twywell, Ket- tering .....	E.C.
*Erlbach, R. P., Mere.....	I.
*Edwards, D., London .....	E.P.
Fawcett, J., M.A., Bradford ..	E.C.
*Fox, G. T., M.A., Durham ....	E.C.
Ferguson, R., LL.D., Ryde ..	I.
Fletcher, A., Lynn .....	W.
Froggatt, W., Newport, I. of W.	I.
*Flint, I., Stockport .....	N.C.
Fell, T., Sheepy .....	E.C.
Fearon, H., Loughborough ..	E.C.
Forsyth, J., Halifax.....	O.D.
Fisher, A., Longhorsley .....	E.C.
Fox, W. D., Delamere .....	E.C.
Fairley, S., Hexham .....	I.

## Revs.

*Foster, W., Hadfield .....	W.
Fielding, G., Clitheroe .....	E.C.
Foster, J., Kettlewell .....	E.C.
Falloon, W., Liverpool .....	E.C.
*Faull, J. N. G., Manchester ..	W.A.
*Fenwick, R., Newcastle-on-T.	P.M.
Fox, J., Manchester .....	I.
*Fisher, F. W., Hales Owen ..	I.
*Fordyce, W., Manchester ....	I.
*Gilbert, A., Manchester.....	W.A.
*Greener, J., Egerton .....	I.
*Gale, H., B.C.L., Treborough	E.C.
Gwyther, H., M.A., Yardley ..	E.C.
*Gray, W., Ripley, Derbyshire	B.
Garrett, J., Uttoxeter .....	W.
George, J. C., Pateley Bridge	W.
Gunning, H. J., Wigan .....	O.D.
Garner, W., Hull .....	P.M.
Gaskarth, J. Lowick, Kendal..	E.C.
*Glazebrook, B., Bolton .....	W.A.
Gilchrist, J. W., Bodmin .....	W.A.
*Gutteridge, T., Ashton .....	N.C.
Gray, E., Foston Lodge, York	E.C.
Gibbs, R., Skipton .....	I.
Griffiths, H., Liverpool .....	I.
*Galindo, P. A., Bradshaw, Lanc.	E.C.
Good, J. E., Shoreham .....	F.C.
Greenbury, T., Doncaster ....	P.M.
Gutteridge, J., Preston .....	W.A.
Geach, H., Melton Mowbray ..	W.
Goy, W. D., Margate .....	W.
Gillings, J., Torrington .....	O.D.
Godley, W., Worcester .....	E.C.
Glossop, C., Wolverton .....	E.C.
Goost, D. S., Ashford .....	E.
*Garnett, C., Malton .....	W.
Goodall, J., Nottingham ....	O.D.
*Guy, J., Chelmsford .....	P.M.
Girdlestone, C., M.A., Kings- windford, Dudley .....	E.C.
*Hore, E. C., Manchester ....	E.C.
Humfrey, T. C., Trawden, Lane.	E.C.
Harker, J., Gateshead .....	O.D.
*Hoskin, T. R., York .....	I.
*Henderson, J., M.A., Colne ..	E.C.
Hudson, C., Bridgnorth .....	E.C.
Hudswell, W., Leeds .....	I.
Humphreys, H. S., Birmingham	O.D.
*Hopkins, J., Halifax .....	O.D.
Hill, E., Shrewsbury .....	I.
Harris, G., Ringwood, Hants..	I.
Heathcote, H. J., Birmingham	I.
*Hall, J. S., Chatham .....	I.
*Harris, R., Morley, Leeds ....	I.
*Hopper, C. R., Scarbro'.....	W.A.
*Hindley, T., Stalybridge.....	P.M.
Hargreaves, G., Hull .....	W.
*Hewlett, A., M.A., Astley Lane.	E.C.

## Revs.

Holme, J., M.A., East Cowton	E.C.
Hill, T., Cheshunt	I.
Hyatt, J., Gloucester	I.
Hathernthwaite, T., Gt. Eccle's'n	E.C.
Hogg, R., Grimsby	B.
Hanover, J., London	O.D.
*Harris, W., Leamington	I.
*Harley, R., Manchester	W.A.
How, W. W., M.A., Whittington, Salop	E.C.
*Hardy, R., Queenshead, Halifax	B.
*Heywood, E., Stockton	W.A.
Hind, T., Workington	O.D.
Hawksley, R. J. T., New Mills	W.
Hughes, H. P., Holme Hall, Norfolk	E.C.
*Hutton, T., M.A., Northampton	E.C.
*Hanna, W. J., Manchester	R.P.C.
*Hacking, T., Sheffield	W.A.
Holmes, F. M., Alton	I.
Hemming, F., Crewe	I.
*Howorth, F., Bury	B.
*Hewlett, J. G., Ph. D., London	I.
Hearnshaw, J., Gravesend	W.
*Hill, J. S., Manchester	I.
*Hodgson, W., Colne	E.C.
*Hume, A., Manchester	W.
Hill, R., Stockport	F.M.
Henshaw, R., Macclesfield	N.C.
*Hallam, A., Dudley	O.D.
Hartley, T., Raskelfe, Basing- wold	E.C.
Harding, S., Rainsgate	P.M.
Hughes, J., Meltham	E.C.
*Hanson, J., Bradford	W.R.
Hodgson, C., Barton-le-street	O.D.
Hartley, R. E., Worsop	O.D.
Hodgson, J. L., M.A., Wetheral, Carlisle	E.C.
Harvey, J., Bradford	P.M.
Hughes, H. P., Shuttleworth	O.D.
Hoskins, G. R., M.A., Higham	O.D.
*Horsefield, T., Todmorden Vale	B.
Holme, T., East Cowton	E.C.
*Horsfall, R., Dacre, Ripley	E.C.
Harcourt, J., London	B.
Hawksworth, J., M.A., Woore	E.C.
*Hardaker, M., Horwich, Lanc.	I.
Hurry, N., Torquay	I.
*Haley, J., Accrington	I.
Hanson, J., Huddersfield	B.
Haworth, A., Huddersfield	E.C.
Holmes, F. M., Alton, Hants	I.
Honor, C. G., Dover	P.M.
Hartley, R., St. Ives, Cornwall	P.M.
*Haworth, J. G., Stacksteads	E.C.
*Hanson, J., Manchester	I.
Harris, C. B., B.A., Helsington	E.C.
Harrison, J., Eccles, Lancashire	I.
*Holmes, M., Tansley, Matlock	E.C.

## Revs.

*Hague, W., Manchester	I.
*Hustwick, H., Great Ayton	I.
*Howson, A., Hartlepool	I.
Hine, H., Doncaster	W.
*Hampton, T., Bury	I.
*Hartley, R. F., Thorpe Salvin	E.C.
*Inglis, A., Manchester	E.P.
*Ingham, R., Halifax	B.
Innocent, J., Truro	N.C.
Isaac, R. B., Hammersmith	I.
*Inman, W., Salford	P.M.
Ibbetson, J., Ayton, N' thallert'n	E.C.
Inglis, R., London	W.
Irvine, W., M.A., Newcastle-T.	E.C.
Innes, J., Pontefract	I.
*Irwin, A., Richmond, Yorks	E.C.
*Ingham, D. T., Sheffield	B.
Jones, T. D., Ely	B.
Jackson, T., Summer Town	P.M.
Judson, J. E., Lindfield, Sussex	I.
*Jobling, T., Manchester	P.M.
*Jones, R., Manchester	I.
Jackson, W., Todmorden	W.A.
Jones, A., D.D., Chester	I.
Jenkinson, J., Oakham	B.
James, W., Bristol	I.
*Johnson, J., Denby, Yorks	E.C.
Johnstone, F., Cambridge	O.D.
*Jebb, J. B., B.A., Brampton	E.C.
Jowett, D., Manchester	P.M.
Jones, W. P., Preston	E.C.
Jackson, C., Bury	P.M.
Jenkyn, T. W., D.D., Rochester	I.
*Jones, O., Manchester	C.M.
*Jenkin, B., Bristol	I.
Johnstone, F., Cambridge	B.
Jarman, W., Salford	O.D.
*Johnson, M., Bolton	W.
Jackson, C., Hucknall Torkard	E.C.
Jones, J., Brampton, Derby- shire	E.C.
*Kench, T., Manchester	P.M.
*Knox, W., Bolton	I.
Kean, T. C., Foulsham	B.
*Kingstou, J., Manchester	E.C.
Kelly, J., Liverpool	I.
Kirso, J., North Shields	W.R.
*Kirtou, J. W., Burslem	B.
Keed, J., Chatteris	B.
*Kirkland, A., St. Helens	P.M.
Kendall, J., Louth	W.B.
*Kirkbride, D., Maryport	B.
*Kendall, W., Kenilworth	E.C.
*Luke, S., Rochdale	P.M.
*Lupton, M., Shotley Bridge	P.M.
Lumsden, R. C., Sheffield	I.

## Revs.

Leask, W., D.D., Ware, Herts	I.
Lucy, W., Greenwich	I
*Leslie, A., Tunley, Wigan	U.P.
*Lynn, A., Sheffield	N.C.
*Lord, T., Brigstock	I.
Lea, W., Newark	P.M.
Luke, W., London	O.D.
*Lee, T. G., Manchester	I.
Lockwood, J. B., Hebden Brdg.	B.
*Lewis, E., Barton-on-Humber	I.
*Lyon, R., Grimsby	W.R.
Lowe, E. J., M.A., London	E.C.
*Little, J. R., Nottingham	W.R.
Lees, W., Berwick-on-Tweed	E.B.
Lawrence, J., Lancaster	E.C.
Lambert, J., Gloucester	N.C.
*Laxton, T. M., Blackburn	W.R.
Lendon, A. S., Wymington	E.C.
*Laycock, W. A., Halifax	E.C.
*Longbottom, W., Dukinfield	N.C.
Lloyd, T., Ebley	I.
Mills, M., Yarmouth	O.D.
*M'Kerrow, W., D.D., Manchester	U.P.
*Mathews, T. W., Boston	B.
*M'William, W. B., Middlewich	I.
*Matts, M., Thorp Arch	E.C.
Martin, J., Saffron Walden	O.D.
*Mathews, J., Aldborough	B.
Macpherson, J., Blackburn	P.M.
*Moreton, J., Longport	I.
*Mitchell, G., Gravesend	P.M.
Moody, N. J., M.A., Oxford	E.C.
Mortimer, J., Howden	W.
Melland, W., Rushton, Leek	E.C.
Morris, E., Sale Moor	I.
*Muncaster, J., Manchester	I.
Macdonald, T. M., Nottingham	O.D.
*Macfie, M., Blackburn	I.
Mann, J., Hull	W.R.
Martin, S., London	I.
*Maughan, J., Dudley	N.C.
M'Carthy, P., Birkenhead	E.C.
Mould, J., Accrington	P.M.
Meldrum, S., Brighouse, Yorks.	N.C.
Millson, J. E., Southport	I.
M'Owan, J., Redditch	W.
*Mann, W. H., Runcorn	I.
Mummery, J. V., London	I.
Macfarlane, S., Norwich	W.R.
*Martin, F., South Brent	B.
*Marsland, G. B. A., Bradford	I.
Mocatta, W. A., Southport	E.C.
Muir, J. H., Sheffield	I.
*Mills, T., Manchester	N.C.
Metcalfe, T., Canterbury	E.C.
*M'Kenny, W., Glossop	W.A.
*M'Callum, G., Dewsbury	I.
Moor, C. T., Birmingham	O.D.

## Revs.

Mills, H., Pillerton Hersey	E.C.
Moore, J., Congleton	I.
Moore, L., Ashbourne	E.C.
Maude, R. D., Louth	W.B.
Millington, T., Woodhouse Eaves	E.C.
*Milne, R. S., M.A., Tintwistle	I.
Mackreth, T., Halton, Lanc	E.C.
Morgan, J. W., Bridlington	I.
M'Michael, J., Halifax	I.
Messer, T. J., Hayle	B.
Macellan, R. E. B., Maidstone	O.D.
Moulton, E., Walsall	W.
*M'Aulay, A., Manchester	W.
*Noall, J., M.A., Blackpool	I.
*Nicholson, R., Burnley	E.C.
*Noel, Hon. L., M.A., Exton	E.C.
*Newton, T., Bradford	W.A.
Newall, S., Rugby	E.C.
Newstead, R., Huddersfield	W.
*Nicholson, B., Bristol	B.
Nye, E., Bolton	W.
*Ogden, J., Ripon	N.C.
*Oram, A., Othery, Somerset	I.
Oscroft, J., Preston	P.M.
*Ollerenshaw, H., Hull	I.
*Owens, O., Manchester	B.
*Prout, P., Haslingden	B.
Pirret, D., Sutton, Chester	U.P.
*Paton, J. B., Sheffield	I.
Pugh, T., Rochdale	W.
Peet, J., Walsden	P.M.
Parkinson, W., Sandbach	W.
Prithard, J., Macclesfield	P.M.
*Pearce, A. E., Manchester	I.
Palmer, C. E., Warrington	I.
*Panting, L., M.A., Chebsey	E.C.
Penny, G. H., Abbotsbury	E.C.
Petty, J., London	P.M.
Pellitt, T. W., D.D., Birmingham	E.C.
*Pollinger, H., Rochdale	W.
*Peters, J., Bury	W.A.
Parkes, J., Ramsgate	B.
*Patterson, W., Whitehaven	W.A.
Pool, R., Sheffield	W.R.
Price, E., Forest Row, Kent	B.
*Priestley, J., Congleton	W.
Parker, J., Sunderland	U.P.
*Perrey, A., M.D., Wakefield	B.
*Pencrose, T., Leeds	P.M.
Pollard, S., Newport, Isle of W.	B.C.
Prior, J. H., Exeter	B.C.
Page, G. A., Mirfield	W.
*Pickersgill, H., Marsden	I.
Pattison, J., Wem	I.
*Parnaby, J., Bradford	W.R.



## Revs.

Parker, C. H., M.A., Great Comberton.....	E.C.
Piggott, W., Leighton Buzzard	W.
Posnett, J. L., Redditch.....	W.
Pywell, J., Stockport .....	B.
Penwarden, T. C., Shanklin	B.C.
*Quant, E. F., Bacup.....	B.
Russell, J. S., Great Yarmouth	I.
*Rawlinson, J., Manchester ...	I.
Ruff, J., Boston .....	B.
Ram, S. C., Stratford, Essex ...	E.C.
Rodwell, J. M., M.A., London	E.C.
Rees, A. A., Sunderland .....	B.
*Robinson, G., Nantwich.....	W.A.
Robinson, G., Nantwich.....	W.A.
*Rolls, J. W., Queenshead .....	I.
Roseman, W., Bury .....	I.
*Ridge, T., Hull .....	N.C.
*Rose, W., Bristol.....	I.
*Reynoldson, R., Wisbeach.....	B.
*Ruff, J., Boston .....	B.
*Rustedt, H. F., Sheffield.....	I.
Rider, C., Gloucester .....	W.
Rawlinson, J., Manchester .....	I.
Robinson, S., Birmingham .....	O.D.
*Rayner, M., Manchester.....	W.
*Richards, J., Stourbridge .....	I.
Routh, J. O., Gayle .....	E.C.
Richardson, T., London.....	E.C.
*Rowe, W., Manchester .....	P.M.
Robinson, W. W., M.A., London	E.C.
*Randles, M., Chichester .....	W.
Relf, J., Woolwich .....	W.
Round, D., Chester .....	N.C.
Roby, T. E., Halifax .....	O.D.
Rodgers, G., Belper.....	B.
Rudge, T., Blyth .....	N.C.
Rayner, J., Stockton .....	W.
Rutherford, J. H., Newcastle-T.	I.
Robinson, C., LL.D., Black- burn .....	E.C.
*Reed, W., Northwich .....	W.R.
Rawson, H., Warrington .....	B.
Rhodes, H. G., Sheffield.....	I.
Robinson, —, Sheffield.....	P.M.
Ray, R. W., M.A., Greenstead	E.C.
Satchwell, W., Loughboro' ...	W.
*Saul, W., Brough, Westmoreland	P.M.
*Shuttleworth, W., Manchester	N.C.
Sorey, P., Newport, I. of Wight	B.C.
*Sumner, E., Manchester.....	B.
*Sutton, J., Chesterfield .....	W.
Sutton, J., Chesterfield .....	W.
*Sedgwick, J. E., M.A., Man- chester .....	E.C.
Shaw, G., Patricroft .....	I.
Solly, H., London .....	O.D.

## Revs.

Shields, R., Carlisle.....	P.M.
*Smith, W., Bridgewater.....	W.R.
Squier, J. P., Headcorn.....	O.D.
*Stafford, L., Rochdale .....	P.M.
Shrewsbury, J. W., Stourport	W.
Scott, W., Shanklin, I. of Wight	I.
*Stuart, W. J., Ripley, Derbys.	B.
Smith, T., Darham .....	P.M.
*Sturges, T., Saddleworth .....	I.
Steward, G., Newcastle-on-T.	I.
Saul, J. M., Darlington .....	W.A.
*Shaw, S., Middleton, Lancashire	I.
*Slate, R., Preston, Lancashire	I.
Smith, R. S., Brighton .....	F.C.
Sim, D., Bradford .....	U.P.
Stinders, H., Whitehaven .....	I.
*Spettigue, C., St. Columb .....	W.A.
Swindell, T., Aylsham .....	P.M.
*Smith, G. C., R.N., London ...	B.
Scott, B. M., London .....	O.D.
*Samuel, E., Manchester.....	B.
Smith, R., York .....	P.M.
Stephens, F., Newcastle.....	I.
*Sugden, J., B.A., Lancaster ...	I.
Sinclair, W., Cheadle .....	W.
*Sandberg, S., M.A., Sneyd	E.C.
*Sandberg, P. I., Kimberworth	E.C.
Stacey, J., Halifax .....	N.O.
Smith, J., Woolwich .....	W.
Smith, G., Bourne .....	O.D.
Shaw, C., Mansfield, Notts.....	N.C.
Sonthwick, W., Wirksworth ...	I.
Shaw, J., Wirksworth .....	P.M.
*Swift, B., Southport.....	E.C.
*Sharman, W., Crowle.....	B.
Stovel, C., London .....	B.
Smith, G., Bristol .....	W.
Satchell, W. F., LL.B., Liver- pool .....	E.C.
*Stafford, S., Salford.....	P.M.
*Sevier, C. T., Bowdon.....	I.
Stott, R., Ironbridge .....	W.
*Stroyan, A., Hyde .....	I.
*Sanders, W. E., Tunstall.....	P.M.
*Shawcross, J. T., Burnley....	I.
Stonhouse, F., B.A., Honiley...	E.C.
Sellers, S., Barnsley .....	W.A.
Stuchbery, J., B.A., Wakefield	I.
Stow, W. W., Whittington, Oswestry .....	E.C.
*Skinner, F., Blackburn .....	U.P.
*Steel, R., Salford .....	E.P.
Spocer, J., Sunderland .....	P.M.
*Small, G., Croydon .....	B.
*Shillito, W., Bradford.....	I.
Samson, J., Newcastle-on-Tyne	I.
Storer, T., Northampton ...	E.C.
*Steinthal, S. A., Liverpool....	O.D.
Sibree, J., Hull.....	I.
Simmons, J., Stockport .....	W.

## Revs.

Smith, G., Osmaston .....	E.C.
*Schofield, S. B., Burslem .....	I.
Smith, S., Bolton .....	N.C.
Smith, W. F., Burnley .....	B.
Smith, G., Congleton .....	W.
Stent, J., Hastings .....	B.
*Symons, W. T., Helstone .....	W.A.
*Shaw, J., Preston .....	E.C.
*Steele, J., Salford .....	W.A.
Simpson, J., Holme Cultram .....	E.C.
Squance, T. H., Bolton .....	W.
Sturgess, E. J., Bolton .....	W.

*Thompson, P., M.A., Manchester .....	I.
Talbot, J., Yarmouth .....	W.
Thompson, D. M. N., Hull....	E.
Taplin, L., M.A., Todmorden .....	O.D.
*Tarrant, H., Manchester .....	W.A.
Thorneloe, W. B., Kidsgrove .....	W.
*Thompson, J., Blackburn .....	W.A.
Thorn, W., Winchester .....	I.
Toulson, J., Canterbury.....	P.M.
*Thorburn, W. R., M.A., Bury .....	I.
Taylor, J., Bristol .....	I.
Thorne, J., Shebbear, Devon .....	E.C.
Turner, G., Gateshead .....	W.
Taylor, W., Bootle, Lancashire .....	U.P.
*Taylor, J., Allerton, Bradford .....	B.
Tabraham, R., Thetford.....	W.
*Thornton, J., Stockport.....	I.
Tait, W., Rugby .....	E.C.
Towers, J., Birkenhead .....	U.P.
*Thomas, J., Ellesmere .....	I.
*Taylor, T., Tottlebank, Ulverstone .....	B.
Townend, F. W., Louth .....	W.E.
Tuton, D., Bradwell .....	P.M.
Toll, J., Hastings.....	B.C.
Tidcombe, G. H., Cambridge .....	E.C.
Tobb, B.P., Mevagsissey, Corn. ....	O.D.

*Urwick, W., B.A., Hatherlow .....	I.
Unsworth, W., Keswick.....	W.

Vaughan, T., Grays .....	P.M.
Vine, J., Bushey, Herts .....	I.
Viney, J., London .....	I.

Wakefield, J., Blackpool .....	E.C.
*Williams, C., Accrington .....	B.
*Williams, F. H., Manchester... ..	E.C.
*Wheeler, J. B., Coppenhall ...	E.C.
*Williams, J., Bradford .....	I.
Wilkinson, R., Wigton .....	O.D.
*Weeks, E. H., Manchester.....	I.

## Revs.

*Whitworth, W., M.A., ditto ...	E.C.
Wilson, W. J., Whitehaven ...	B.
Wright, P. J., Nottingham.....	N.C.
Withington, J. S., ditto .....	W.A.
Wicks, F. W., M.A., Whitehaven .....	E.C.
Walker, T. H., Chesterfield ...	W.
*Wright, W., M.A., Harbry .....	E.C.
*Wood, B., Bradford... ..	B.
*Wood, J., Warrington .....	E.P.
Walters, W., Halifax .....	B.
*Wolfenden, A., Oldham .....	W.A.
Wright, H. W., Newcastle-on-T. ....	E.C.
Wilson, W. C., M.A., Ventnor, Isle of Wight.....	E.C.
Westlake, C., Sheffield .....	W.
Wood, A. C., Hawes .....	I.
*Watmough, E., Winsford .....	W.A.
White, J., South Shields.....	N.C.
Wilcox, R. M., Barnsley.....	W.
*Whitehead, G., Shotley Bridge .....	B.
*Workman, J. S., Manchester... ..	W.
*Whitney, T., Marsden .....	E.C.
Williams, J., Liverpool .....	C.M.
Wakefield, R., Camelford .....	W.A.
*Waddington, J., Denton....	I.
*Wilsden, W., Horwich, Lanc... ..	I.
*Wrigley, W. A., Carlisle .....	I.
Woodland, S. W., Woolwich ...	I.
Wright, E., Bacup .....	W.A.
*Watt, D. G., M.A., Northwich .....	I.
*Williams, D., Great Harwood .....	I.
*Worsfold, J. N., Wolvey.....	E.C.
Watson, W., B.A., Langholme .....	U.P.
*Wenn, J., Gloucester.....	P.M.
Winslow, O., D.D., Leamington .....	B.
Walker, R. G., Hindon, Wilts .....	E.C.
*Woolstencroft, T., Rawtenstall .....	E.C.
Watts, H., Burslem .....	N.C.
Watt, R., Cheadle .....	O.D.
*Whitson, J., Carlisle .....	I.
*Workman, E., Garstang.....	W.
Wills, F., London.....	B.
*Woodhouse, W. W., Ipswich... ..	E.C.
*Williamson, P. W., London ...	B.
Wright, A. C., Melbourn, Camb. ....	I.
*Weston, A., Manchester .....	W.A.
*Waterman, Prof. G., A.M., Beaminster, Dorsetshire ...	I.
*Wilkinson, S., Manchester ...	W.

*Yeates, J., Hazlegrove .....	I.
*Yeo, T., Northallerton .....	I.
Young, G. E., Northallerton... ..	W.
Young, G., Wigton .....	I.
Yates, T., Wirksworth .....	B.
Yonge, R., M.A., Wolstanton .....	E.C.
Young, R., London .....	W.

## SCOTLAND.

## Revs.

*Arnot, W., B.A., Glasgow .....	F.C.
*Aoderson, W., M.A., Loanhead .....	R.P.C.
*Blyth, G., Glasgow .....	U.P.
Banks, J., Kilnmaroeck .....	U.P.
Bruce, J., D.D., Newmilos .....	U.P.
Boyle, J., Leith .....	I.
Barton, S. S., Glasgow .....	W.A.
Borland, J., Glasgow .....	U.P.
Buchanan, J., Bothwell .....	F.C.
Burns, W., Kilsyth .....	F.C.
*Clark, W., M.A., Barrhead .....	U.P.
Connell, J., Perceton .....	F.C.
Cowan, W., Glasgow .....	U.P.
Caldwood, H., Glasgow .....	U.P.
*Cross, A., Ardrossan .....	I.
Comrie, A., Carnoustie .....	F.C.
Cooper, J. Fala, Blackshiels ..	U.P.
Campbell, D., Southend .....	E.C.S.
*Crawford, J., Crosshill .....	E.C.S.
Cameron, A., Ardersier .....	F.C.
Charles, J., Stranraer .....	F.C.
Carey, J., Ayr .....	O.D.
*Davidson, A., Barrhead .....	I.
*Dilks, T. T., Dumfries .....	W.
Davidson, A., Barrhead .....	I.
Duncan, J.R., Torthorwald .....	E.C.S.
Drummond, D., Dundee .....	I.
Douglas, G. C. M., Professor, Glasgow .....	F.C.
Elder, J., Walls .....	F.C.
*Fenton, J. H., Greenock .....	O.D.
*Ferguson, F., B.A., Glasgow ..	I.
Fleming, W., Kirkcaldy .....	U.P.
French, A., M.A., Musselburgh ..	I.
*Frame, J., Duofermline .....	I.
Fergusson D.S., Strachan, Ban- chory Ternan .....	F.C.
Fraser, A., Coll, Tobermory ..	F.C.
Fairbairn, J., Greenlaw .....	F.C.
Forbes, R., Aberdeen .....	F.C.
Grant, J. D., Carlisle .....	E.C.S.
*Guthrie, J., Greenock .....	I.
Gailey, J., Annan .....	F.C.
Grey, H., D.D., Edinbrough ...	F.C.
Gebbie, W., Dunlop .....	E.C.S.
Graham, W., Edinburgh .....	E.C.S.
Guthrie, T., D.D., Edinburgh ..	F.C.
*Greig, G., Kirkpatrick-Durham ..	E.C.S.
*Goold, M., Dumfries .....	U.P.
Graham, J., D.D., Ayr .....	R.P.C.
Gilmour, A., Greenock .....	R.P.C.
Haining, J., Glen Kens, Dalry ..	F.C.
Hogarth, R., Stranraer .....	U.P.

## Revs.

Hough, W., Hambleton .....	O.D.
Hardy, R. S., Edinburgh .....	W.
Ioglis, J., Bellshill .....	I.
Jenkins, J., Castle Douglas ...	U.P.
Kennedy, S., Stewarton .....	F.C.
*Kirk, J., Edinburgh .....	I.
Lawson, J., Selkirk .....	U.P.
*Lorraine, J. C., M.A., Caerlaver- ock, Dumfries .....	E.C.S.
Lowrie, A., East Calder .....	U.P.
Liodsay, W., Perth .....	U.P.
Law, J., Innerleithen .....	U.P.
Laog, R., Dundee .....	I.
Mather, P., Glasgow .....	I.
M'Leod —, Glasgow .....	U.P.
*McRae, D., M.A., Glasgow ..	U.P.
Morison, W., Ayr .....	U.P.
Mackenzie, J., Edinburgh .....	F.C.
M'Dowall, P., Alloa .....	U.P.
M'Dowall, A., Kirkcolum .....	F.C.
M'Auslane, A., Dunfermline ..	I.
M'Dermott, W. P., B.A., Mon- trose .....	E.C.
M'Leod —, Bonar .....	O.D.
Murray, D., Kooek-Stornaway ..	F.C.
Martin, R. T., Wishaw .....	R.P.C.
Malcolm, J., Aberdeen .....	B.
Macmichael, N., Kilberry .....	E.C.S.
M'Leod, R., Snizort .....	F.C.
Martin, J., Crieff .....	U.P.
Mearns, P., Coldstream .....	U.P.
Miller, J., Inverury .....	I.
Merico, J., Glasgow .....	O.D.
*Macgregor, D., Glasgow .....	F.C.
M'Leod, N., Lochmaddy .....	E.C.S.
M'Lean, J., Muckairn .....	O.D.
Mackercher, P., M.A., Ardgour ..	E.C.S.
*Nicholl, J., Selkirk .....	I.
Nicholson, N., Scalloway .....	I.
Oliver, A., Edinburgh .....	O.D.
*Oliver, A., Galashiels .....	U.P.
Patterson, G., East Linton ...	U.P.
Parsonsoo, W., Lerwick .....	W.
*Patterson, R., Aberchirder ...	U.P.
*Reid, W., M.A., Stirling .....	F.C.
Riddell, H., Dundee .....	I.
Robertson, W. D. D., Edinburgh ..	E.C.S.
Reid, J., Dumbarton .....	I.
*Reid, W., Edinburgh .....	U.P.
Reid, G., Westray, Kirkwall ...	U.P.
*Ritchie, W., Dunse .....	U.P.



## Revs.

Robertson, J., St. Ninians.....	I.
Reid, Rev. R., M.A., Banchoy Ternan, Aberdeen .....	F.C.
Reid, S.W., Shettleston, Glas- gow .....	F.C.
*Scott, D.L., Dumfries.....	U.P.
Storey, R., Roseneath.....	E.C.S.
Stroud, J., Glasgow.....	P.M.
Stevenson, J., Barrhill .....	F.C.
Stevenson, J., A.M., Newton- on-Ayr .....	F.C.
Smith, R. H., Dundee.....	I.
Scott, A., Cambusnethan .....	U.P.
Somerville, J., Airth .....	U.P.
Scott, J. R., Creetown .....	U.P.

## Revs.

Scott, J., Bathgate.....	U.P.
Somerville, J. R., Logie .....	F.C.
Stirling, W. A., Dundee .....	F.C.
Smith, R., Stewarton.....	I.
*Thomson, J., Selkirk .....	E.C.S.
Thomson, J., Over Roxburgh .....	E.C.S.
*Wood, J. J., D.D., Dumfries...	F.C.
Wisely, G., Jedburgh .....	I.
Walker, L.M., Dysart.....	F.C.
Wilson, T. T., Edinburgh.....	B.
*Williams, J., Glasgow .....	B.
Watson, W., B.A., Langholme .....	U.P.
*Young, E., Annan .....	I.

## WALES.

## Revs.

Ambrose, W., Port Madoc....	I.
Adams, E., Pen-y-felin .....	C.M.
Burdett, T., Haverfordwest..	B.
Charles, D., B.A., Trefeeea Col- lege.....	C.M.
Charles, D., Gwalehmai, Angle- sey .....	C.M.
Charles, J., Gwalehmai, Angle- sey .....	C.M.
Charles, J., Penhesecyn, Angle- sey .....	C.M.
Donne, J., Llangefni.....	C.M.
Davies, D., Henllan, Denbigh .....	C.M.
Davies, J., Nerquis, Mold....	C.M.
Davies, J., Adwy'r Clawdd ...	C.M.
Davies, D., Penmachno .....	C.M.
Davies, D., Rhiw-bryfdir .....	C.M.
Davies, D. C., M.A., Aberyst- with .....	C.M.
Davies, E., Llanerchymedd ...	C.M.
Davies, T., Llandilo.....	I.
Edwards, T., Penliwyn, Cardi- gan .....	C.M.
Evans, T., Aberarth, Cardigan .....	C.M.
Evans, D., Elm, Aberystwith .....	C.M.
Evans, D., Ffos-y-felin .....	C.M.
Evans, W., Ton-yr-efail .....	C.M.
Evans, C., Penttyreh .....	C.M.
Edwards, D., Brynmawr.....	C.M.
Evans, T., Brynmawr .....	C.M.
Evans, E., Bodedeyrn, Anglesey .....	C.M.
Evans, G., Caergeiliog, Angle- sey .....	C.M.

## Revs.

Ellis, R., Ysgoldy, Carnarvon .....	C.M.
Evans, J., Llanfaintffraid .....	C.M.
Evans, D., Pandy, Llanrwst...	C.M.
Edwards, R., Mold .....	C.M.
Evans, T., Adwy-y-Clawdd.....	C.M.
Evans, S., Trelogan, Flintshire .....	C.M.
Evans, D., Penrhyw, Merioneth- shire .....	C.M.
Evans, R., Cardigan .....	C.M.
Evans, W., Aberayron.....	I.
Evans, E., Risca .....	J.
*Edwards, W., Aberdare.....	I.
*Edwards, T., Ebenezer .....	I.
*Ellis, M., Mynydd Islwyn .....	I.
Evans, S., Hebron .....	I.
Francis, A., Rhyl .....	I.
Griffiths, J., Nant, Pwllheli ...	C.M.
Gee, T., Denbigh.....	C.M.
*Griffiths, R. P., Carnarvon ...	I.
Griffiths, W., Holyhead .....	I.
Hughes, G., Edeyrn, Pwllheli..	C.M.
Hughes, R., Uchlaw'r-ffynon, C. Carnarvon.....	C.M.
Hughes, T., Carnarvon .....	C.M.
Hughes, E., Aberystwyth .....	C.M.
Harries, E., Merthyr .....	C.M.
Howells, D., Swansea .....	C.M.
Herbert, R., Ramney .....	C.M.
Hughes, H., Beaumaris .....	C.M.
Hughes, R., Gwerwen, Anglesey .....	C.M.
Hughes, J., Borth, Anglesey..	C.M.
Hughes, O., Holyhead .....	C.M.
Hughes, R., Nefyn, Pwllheli ..	C.M.
Hughes, W., Llanengan, do...	C.M.

## Revs.

Hughes, H., Gellidaran, do...	C.M.
Hughes, E., Dinas, do...	C.M.
Hughes, W., Edeyrn, do...	C.M.
Hughes, W., Tal-y-sarn, Carnarvon .....	C.M.
Herbert, W., Tan-y-maes, Carnarvon .....	C.M.
Hughes, R., Conway .....	C.M.
Hughes, W., Birmingham .....	C.M.
Hughes, R., Dyserth, Rhyl.....	C.M.
Hughes, D., Bryn Eglwys, Corwen.....	C.M.
Hughes, J., Gwyddelwern .....	C.M.
Hughes, B., New Market, Flintshire .....	C.M.
Hughes, E., Penmain .....	I.
Hughes, D., B.A., Tredegar ..	I.

*Job, T. Slandarog .....	C.M.
Jones, T., Oswestry .....	O.D.
Jones, E., Aberystwyth .....	C.M.
Jones, J., Lampeter .....	C.M.
Jones, J., Penmorfa, Cardigans.	C.M.
Jones, J., Llanbadarnfawr, do.	C.M.
Jones, W., Rhyd-y-Saeson, do.	C.M.
Jenkins, J., Llanon, do.	C.M.
Jones, W., Cardigan, do.	C.M.
Jones, W., Aberystwyth, do.	C.M.
Jones, W., Cwmafon, Glamorgan .....	C.M.
Jones, H., Holyhead .....	C.M.
Jones, R., Holyhead .....	C.M.
Jones, H., Llannerchymedd ...	C.M.
Jones, J., Bethania, Anglesey	C.M.*
Jones, J., Rhyd-bach, Pwllheli	C.M.
Jones, J., Tal-y-Sarn, Carn...	C.M.
Jones, R., Felin-heli, Carn...	C.M.
Jones, M., Jerusalem, Bangor	C.M.
Jones, G., Tre'r Garth, Bangor	C.M.
Jones, J., Bryn-yr-Odyn, Carn.	C.M.
Jones, J., Carneddi, Bangor...	C.M.
Jones, J., Llanllechid, Bangor	C.M.
Jones, R., Jerusalem, Bangor	C.M.
Jones, J., Rhyl, Denbighshire	C.M.
Jones, J., Moriah, Llansautffraid	C.M.
Jones, D., B.A., Bethesda, Bangor .....	C.M.
Jones, J., Wrexham .....	C.M.
Jones, B., Bigillt.....	C.M.
Jones, M., Bagillt.....	C.M.
Jones, T., Oswestry .....	O.D.
Jones, J., Penmachno.....	C.M.
Jones, T., Penmachno .....	C.M.
Jones, E., Corris .....	C.M.
Jones, R., Llanfair, Montgom.	C.M.
Jones, S., Neath .....	C.M.
Jarrat, J., Pwllheli .....	C.M.
*Jones, M. D., Bala .....	I.
Jones, C., Dolgelley.....	I.
Jones, J., Llanllechid.....	C.M.

## Revs.

Jones, R. G., Rhayader .....	I.
*Jenkins, E., M.A., Dowlais.....	E.C.
Jones, J. F., B.A., Machynlleth	C.M.
Jones, D., Carnarvon .....	C.M.
Jones, D., B.A., Bethesda.....	I.
Jacobs, E., Swansea.....	I.
Kennard, J., Newport.....	W.R.
*Lloyd, W., Wern.....	I.
Lewis, G., Blackwood .....	I.
Levi, T., Ystradgynlais .....	C.M.
Lloyd, E., Holywell.....	C.M.
Lewis, J., Llanrhaadr, Montgomeryshire .....	C.M.
Morris, D., Trefriw.....	C.M.
*Morris, W., Rhuddlan.....	C.M.
*Morgan, D., Llanfyllin .....	I.
Morris, J., Brecon .....	I.
*Morris, W., Bryngwran.....	I.
Mason, E., Rhiw-bwys, Cardiganshire.....	C.M.
Owens, T., Llangefni .....	C.M.
Owens, R., Pen-y-Garnead ...	
Owens, O., Bethel, Anglesey ...	C.M.
Owens, J., Tynllwyn, Bangor...	C.M.
Owens, J., Pen-y-Groes, Bangor	C.M.
Owens, W., Pen-y-Groes, ditto	C.M.
Owens, R., Rhyl .....	C.M.
Parry, H., Llanasa, Holywell...	C.M.
Parry, R., Ffestiniog .....	C.M.
Pritchard, J., Amlwch.....	C.M.
Parry, G., Carnarvon .....	C.M.
Pritchard, D., Pentir, Bangor	C.M.
Phillips, T., Llanberis, Carnarvon .....	C.M.
Price, E., Llanwyddelen, Montgomeryshire .....	C.M.
Phillips, J., Bangor.....	C.M.
*Phillips, D., Maesteg .....	C.M.
Rees, J., Fregaron .....	C.M.
Rowlands, T., Dowlais.....	C.M.
Rowlands, D., M.A., Llangefore	C.M.
Roberts, M., Pwllheli .....	C.M.
Roberts, H., Bangor .....	C.M.
Rowlands, W., Cefaywaun, Carnarvon .....	C.M.
Roberts, J., Denbigh .....	C.M.
Roberts, R., Llanrwst.....	C.M.
Roberts, H., Mold .....	C.M.
Roberts, W., Tywyn, Abergely	C.M.
Roberts, J., Llandudno .....	C.M.
Rowlands, D., Lidiardau, Bala	C.M.
Roberts, R., Dolgelley.....	C.M.
Roberts, O., Ffestiniog .....	

Revs.	
Rees, D., Llanellwyth.....	I.
Rees, T., Beaufort.....	I.
Roberts, W., Penybont fawr...	I.
Roberts, W., Blaenau.....	B.
Roberts, S., M.A., Llanbrynmair.....	I.
Roberts, W., Rhydyddan.....	I.
Saunders, —, Aberystwyth ...	I.
*Short, J. G., Wrexham, Denbigh .....	I.
Sapcoat, W., Wrexham, Denbigh, .....	P M.
Thomas, J., Blackwood .....	I.
*Tilly, A., Cardiff.....	B.
Thomas, O., Talybont.....	I.
Thomas, T., D.D., Pontypool...	B.
*Thomas, G., Llanrug .....	I.

Revs.	
Thomas, R., Bangor .....	I.
Thomas, J., Carno, Montgomeryshire .....	C M.
*Williams, W., Hirwaun .....	I.
Williams, E., Tai-bach, Glamorganshire .....	C M.
Williams, W., Ty Calch, Llangefroi.....	C.N.
Williams, Evan, Pentre Uchaf, Pwllheli .....	C.M.
Williams, Evan, Carnarvon ...	C.M.
Williams, John, Rhyl .....	C.M.
Wynne, Evan, Llansannan, Denbigh.....	C.M.
Williams, Robert, Llanuwchllyn .....	C.M.
Williams, Griffith, Talyarnau	C.M.
Williams, William, Swansea.....	C.M.

## IRELAND.

Revs.	
Adam, A., Portree .....	O.D.
*Bain, T. D., Banbridge .....	B.
Bleakley, J., Bandon .....	O.D.
Berkeley, L. E., Faughanvale..	I.P.
Craig, W., Dromara, Down ...	I.P.
Crawford, A. Newtownbridge...	I.P.
*Chambers, J., Dublin.....	W.
Dodd, J., Newry .....	I.P.
Duncombe, N., Cork .....	E.C.
Dobbin, A. L., Roscrea .....	O.D.
Dobbin, F., Ballymoden .....	O.D.
Edgar, J., D.D., Belfast.....	I.P.
Foster, J., Coalisland .....	I.P.
*Gray, S., Bandon.....	P.M.
Gillman, H., Bandon .....	O.D.
Hall, J., Clough, Ballymena ...	I.P.
Harkness, I. N., Stewartstown	I.P.
Henry, J., Cootehill.....	W.
Hill, J., Roscrea .....	W.
Jack, S., Letterkenny .....	I.P.
Johnstone, E.H., Corrylongford	O.D.
Kinnear, J., Letterkenny .....	I.P.
Kirkpatrick, W. B., D.D., Dublin .....	I.P.
Knox, R., Belfast.....	I.P.
Love, J., Hollymount .....	I.P.

Revs.	
M'Manus, A., Queenstown.....	I.P.
Maxwell, J., Brigh, Stewartown	I.P.
M'Kay, J. W., Cork .....	W.
McManus, H., Mountmellick	I.P.
McCreedy, J., B.A., Saintfield,	I.P.
Meredith, T., Dungannon.....	W.
M'Aulay, M., Castleblayney...	I.P.
*Mackey, A., Antrim .....	O.D.
*Middlemiss, T., Castleblayney	I.P.
Mackay, D., Albany .....	I.P.
Patterson, J., Bray .....	I.P.
Price, H., Sligo .....	W.
Rider, D., Belfast.....	O.D.
Rentoul, J. D., Belfast .....	I.P.
Rodgers, J. M., Kilrea .....	I.P.
Rentoul, A., Letterkenny .....	I.P.
*Robinson, A., Boughshane ...	I.P.
Rutherford, J., Banbridge.....	I.P.
Rentoul, J. D., Ballymoney ...	I.P.
Spring, E., Kilco and Clear ...	E.C.
Short, E., A.M., Belmalick.....	E.C.
Smyth, G. K., Bandon .....	E.C.
Scott, B., Urlingford .....	O.D.
*Simpson, J., Portrush.....	I.P.
*Shanks, G. H., Boardmills .....	I.P.
Shannon, J., Naas .....	I.P.
Smyth, S., Draperstown.....	I.P.
Taylor, J., Belfast .....	O.D.
*Todd, A., Finvoy, Ballymoney	I.P.
Usher, J., Ballymoney .....	I.P.
*Urwick, W., D.D., Dublin .....	I.
*Witherow, T., Maghera, Derry	I.P.



## APPENDIX B.

[It is with great regret that we are obliged to omit the elaborate paper of the Rev. H. GALE, B.C.L., Rector of Treborough, Somerset. It may probably be printed separately by Mr. Gale.—ED.]

## APPENDIX C.

PRESENT STATE OF NORTH AMERICA, RELATIVE TO LEGISLATION AGAINST THE  
SALE OF INTOXICATING LIQUORS.—JANUARY 1ST, 1857.

## UNITED STATES.

PROHIBITION *in full and satisfactory operation in the following of the United States:—*

STATE.	Date of Law.	Area in Square Miles.	Population (1850)	Representatives in Congress.	REMARKS.
MASSACHUSETTS ..	1852	7,250	994,514	11	In this State, after much opposition, the law stands firm.
RHODE ISLAND ..	1852	1,200	147,545	2	Much obstructed at first, has since been improved, and is now in beneficent operation.
VERMONT .....	1852	8,000	314,120	3	Adopted at the earliest date, by unanimous acclamation; this law has always been effectively sustained.
MICHIGAN .....	1853	56,243	337,564	4	The legal difficulties which at first obstructed this law have given way; the Supreme Court, with one dissentient voice, having pronounced the law constitutional.
CONNECTICUT ....	1854	4,750	370,702	4	After repeated efforts, this State rejoices in an effective administration of the law.
DELAWARE .....	1855	2,120	91,532	1	The first of the Slave States to adopt prohibition.
IOWA .....	1855	50,914	192,214	2	Ratified by a popular vote.
NEW HAMPSHIRE.	1855	9,280	317,976	3	Completing the list of New England States.

*States in which PROHIBITION is the Law, but in which its operation has been impeded, or set on one side, by hostile legal decisions :—*

STATE.	Date of Law.	Area in Square Miles.	Population (1850)	Representatives in Congress.	REMARKS.
INDIANA .....	1855	33,809	988,416	11	Is practically useless, having been declared, in its present form, unconstitutional. The difficulty is, however, merely technical.
NEW YORK .....	1855	46,000	3,097,394	33	After six months of most beneficial operation, the law has been decided to be unconstitutional; the points raised were, of course, purely technical and local; such as a collision between State and general law, the peculiar difficulty of a federal union, and the power given by the State constitutions to the legislature, as regards confiscation of property.
MINNESOTA (Territory) .....	1852	141,839	6,077	—	The Supreme Court decided that this law was unconstitutional, on the ground that it had been submitted to a direct vote of the people. The people, however, having sustained it by a large majority, the legislature has not repealed it.

*In the following States, PROHIBITION has suffered temporary popular disaster :—*

STATE.	Date of Law.	Area in Square Miles.	Population (1850)	Representatives in Congress.	REMARKS.
MAINE .....	1851	35,000	583,169	6	The Pioneer of Prohibition;—complicated with the Nebraska and Kansas questions, the cause of Prohibition was defeated in 1855, and a law of the most stringent and severe restriction was substituted. The results, even of this, were so alarming as to result in the indignant rejection of the Governor of 1855, and the election of representatives unanimous for Prohibition, which will be <i>immediately re-enacted</i> by larger majorities than ever known in the State on any question.
ILLINOIS .....	1855	55,409	851,470	9	An ill-constructed law, since repealed to be replaced by a better.

*States and Territories in progress towards PROHIBITION, or in which Laws of Partial PROHIBITION, or severe Restriction, have been already adopted:—*

STATE.	Date of Law.	Area in Square Miles.	Population (1850)	Representatives in Congress.	REMARKS.
OHIO .....	1854	39,964	1,980,329	21	A stringent law, prohibiting the sale of all liquors, except wine and cider made from native produce.
PENNSYLVANIA....	1855	46,000	2,311,786	25	Retail trade prohibited, but legal difficulties obstruct the full operation of the law.
WISCONSIN.....	—	53,924	305,391	3	The elections of 1855 resulted in the choice of a Governor favourable to Prohibition, but the law was lost by a narrow majority.
MARYLAND .....	1855	11,124	583,034	6	Passed by the Representatives, but lost in the Senate (Slave State).
NEW JERSEY.....	—	8,320	489,555	5	The law recently lost by an even or tie vote. The Council of Jersey city have carried out a sort of prohibitory ordinance among themselves, by a vote of ten to one.
SOUTH CAROLINA	1856	29,385	668,567	6	Slave State. Total prohibition on Sundays.
TENNESSEE.....	1856	45,600	1,002,717	10	Slave State. Total prohibition of sales in quantities of less than one quart.
TEXAS .....	—	237,504	212,592	2	A law prohibiting retail sales was sustained by an overwhelming majority in 1854, and has since received extension.
NEBRASKA .....	—	335,882	—	—	Almost unanimous petitions—all the females joining.
MOSQUITO (Indian)	—	—	—	—	Total Prohibition, as stipulated expressly in the treaty recently signed by Lord Clarendon and Mr. Dallas.

### BRITISH AMERICA.

NEW BRUNSWICK.—A law of partial prohibition in 1853—repealed in 1854. Total prohibition adopted 1855, and enforced in 1856. The hostility of the Lieutenant-Governor to the law enabled its enemies to repeal it. The province is now under most stringent licence; Prohibition will shortly, in all probability, be re enacted.

NOVA SCOTIA.—Narrow majorities, in some technical points of order, have delayed the measure in this province.

PRINCE EDWARD'S ISLAND.—Narrowly defeated in 1854.

CANADA.—Lost in 1856 by 51 to 50. Many counties are under 'No-licence' authorities, and are consequently without the sale of intoxicants.

[Extracted from "SUGGESTIONS FOR THE REPRESSION OF CRIME, contained in Charges delivered to Grand Juries of Birmingham; supported by additional facts and arguments. Together with Articles from Reviews and Newspapers, controverting or advocating the conclusions of the Author." By Matthew Davenport Hill. London: J. W. Parker and Son, 1857.]



## APPENDIX D.

## ST. IVES, CORNWALL.

The Rev. GEORGE DOWNING forwarded a paper on the state of St. Ives, which was received too late to be included in the report of the Statistical Committee. The following are a few extracts from it:—

“A majority of the inhabitants of the town subscribed in favour of the total prohibition of the Liquor Traffic.”

“At the time of the introduction of teetotalism into this town, nineteen years ago, there were 38 public-houses, and a great number of low beershops—the population being *one sixth* less at that time than at present. At this time there are not more than 17 public-houses, and a beershop does not exist!”

“It is stated by those who know how to make a computation, that, since its introduction, teetotalism has saved to this town, in various ways, not less than £150,000.”

“In two years from the introduction of teetotalism one-half of the population became total abstainers. An extensive revival of religion followed; upwards of a *thousand* persons were added to the churches, two hundred reclaimed drunkards were converted to God. Thank God, we have been enabled to keep the half of the population against all reaction, notwithstanding the increase of a thousand persons to the population.”

## APPENDIX E.

## CARDIFF, SOUTH WALES.

The following statistics have been forwarded by the Rev. A. TILLY, with regard to the liquor-traffic in this rapidly advancing town:—

No. of population.....	40,000
No. of public-houses .....	420
No. of prostitutes .....	1,000
Members of Christian churches engaged in the traffic, directly or indirectly .....	70

N.B.—These 70 persons are thus distributed:—Church of England, 20; Welsh Baptists, 30; English Baptists, 2; Wesleyan, Welsh and English, 10; other denominations, 8; with the exception of the Welsh Calvinistic Methodists, who have not a member engaged in the traffic in Cardiff.

## APPENDIX F.

## GLAMORGAN AND THE PRINCIPALITY.

“The county of Glamorgan contains 36 per cent. of all the low drinking houses scattered through the twelve counties of the principality, and in 1853 it was chargeable with 42 per cent. of all the crime in it.”

## CORNWALL AND MONMOUTH.

“The contrast in criminality between Cornwall and Monmouth, apparently the best and worst of the English counties, has subsisted for many years. Almost neighbouring counties, their inhabitants are chiefly occupied in the same pursuit—mining; their means of education appear to be about equal; and places of worship are more numerous attended in Monmouth than in Cornwall; but so, unfortunately, are places of drinking. Compared with those of Cornwall, they are as four to one; and therefore the crime of Monmouth, as compared to that of Cornwall, rises to nearly the same proportion.”

—The Rev. J. CLAY, B.D.